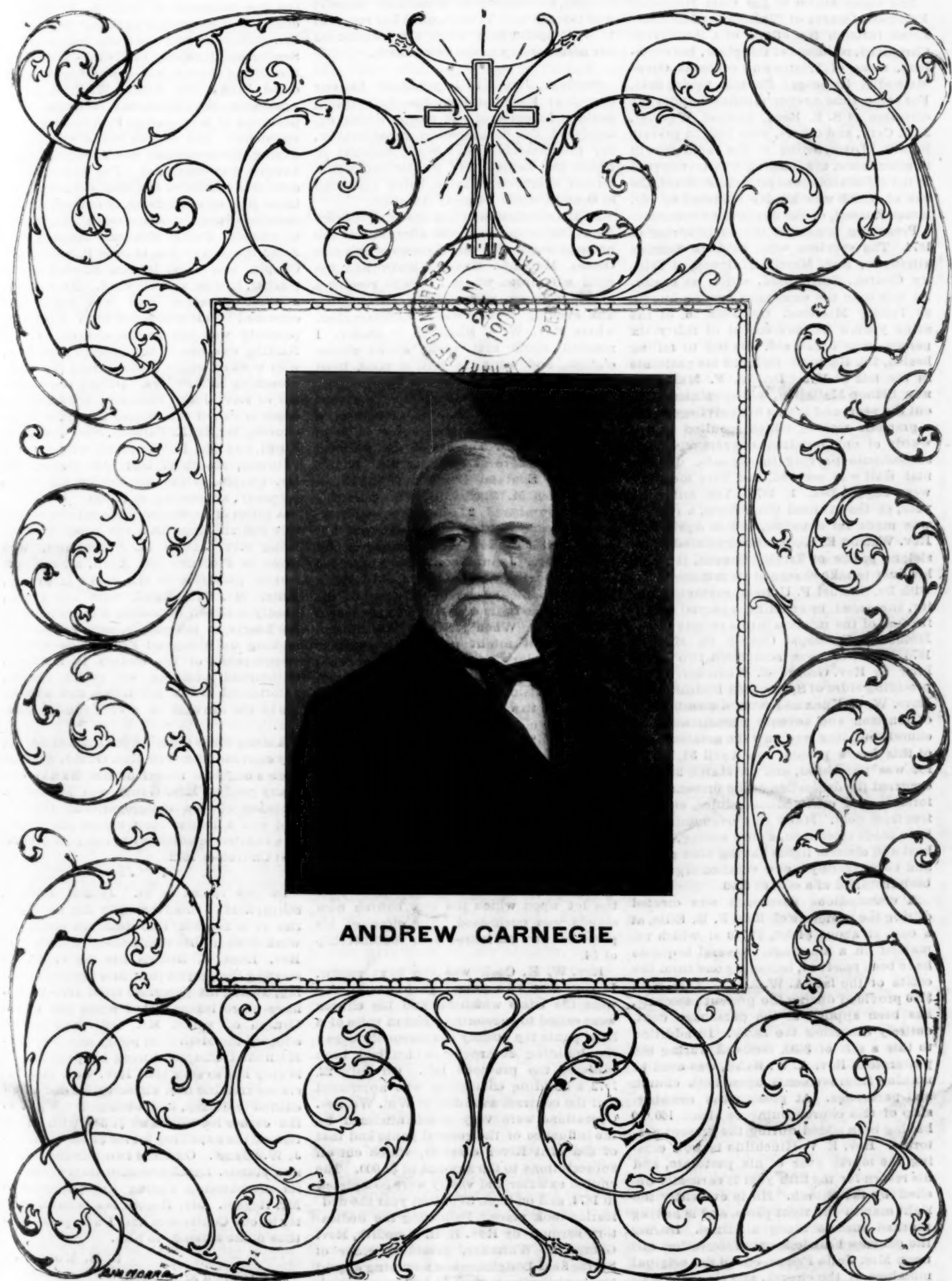


Zion's Herald

WEDNESDAY, JANUARY 24, 1906



ANDREW CARNEGIE

The Field Secretary's Corner

THE canvass at Chicopee Falls resulted in a splendid increase in the list of names. In the meantime I was privileged to preach on Thursday evening of the "Week of Prayer" to the Epworth League of West Springfield, and then follow up with a canvass with Mr. Hinchliffe, resulting in a generous advance.

The organization of the First Methodist Episcopal Church of West Springfield came about through the efforts of a few devout Christians, residents of this place, but members, some of Trinity and others of Grace Methodist Episcopal Church, Springfield. For some time prayer-meetings under the direction of S. E. Reed, Samuel Wheeler, J. E. Cary, and others, were held in private houses. Later, owing to the rapid growth in attendance, the meeting was transferred to the old schoolhouse on School Street, the use of which was kindly tendered by Mr. Amos Russell, of the board of selectmen.

Preaching began in the early spring of 1874. The services were held on Sunday afternoon, Rev. Merritt Hulburd, of Trinity Church, Springfield, acting as pastor. At this time the enterprise became known as Trinity Missions. On July 26, of the same year, a Sunday school of thirty-six persons was organized. Owing to failing health, Dr. Hulburd resigned his pastorate in the fall of 1875. Dr. W. F. Mallalieu, now Bishop Mallalieu, was appointed to fill out the year, and it was his privilege to see a gracious revival which resulted in upwards of one hundred conversions. The schoolhouse proving inadequate, Centennial Hall was secured, and here meetings were begun Dec. 1, 1875. The following year, at the Annual Conference, a request was made for a pastor, and in April, 1876, Rev. Watson E. Knox was appointed as assistant pastor of Trinity Church, it being his duty to take charge of its missions. He, with Dr. Samuel F. Upham, pastor of Trinity, succeeded in effecting a partial organization of the mission into a society of the Methodist Episcopal Church on May 14, 1876. The work was completed two weeks later by Rev. George E. Whitaker, D. D., presiding elder of Springfield District, with Revs. W. E. Knox as pastor, a membership of fourteen and seventy probationers. A church building was now the greatest need of this brave people. On April 30, 1878, a lot was purchased, and on March 23, 1879, occurred the dedication of the present comfortable and commodious edifice, entirely free from debt. Many improvements have been made since then, a steel ceiling, steam heat and electric lights having been put in, and very recently a new vocalion organ has been installed at a cost of \$900.

A commodious parsonage was erected during the pastorate of Rev. F. H. Ellis, at a cost of about \$4,000, \$1,700 of which remained on a mortgage. Several bequests have been received, including one from the estate of the late A. W. Allen. This, with \$700 provided during the present pastorate, has been applied to the parsonage debt, entirely canceling the same. In addition to this a gift of \$500, received during the pastorate of Rev. A. W. Baird, was used in making improvements upon both church and parsonage. At present the membership of this church numbers about 160, 80 having been added during the present pastorate. Rev. E. V. Hinchliffe is now closing the fourth year of his pastorate, and his return for the fifth year is earnestly desired by the church. He is evidently the right man in the right place, and is having marked success along all lines. During the canvass I made a very interesting call upon Mrs. Julia Prince, one of the original members of the church, and for more than

fifty years a reader of ZION'S HERALD. Although she has passed the fourscore mark, she is a regular attendant upon the services, and is greatly beloved by both pastor and people. Years ago, immediately after her marriage, she became identified with the Orange Scott movement, and at its dissolution she joined the old Pynchon St. Church, continuing as a member when it was merged into Trinity, until her removal to West Springfield, when she transferred her membership to the new church.

Sunday, Jan. 14, I preached in our church at Florence, Rev. Jas. Sutherland, pastor. In spite of the storm, which diminished the congregation considerably, my presentation of our work brought in fifteen new names. Mr. Sutherland was a former neighbor of mine, being stationed at Orange, while I was at Gardner.

At the conclusion of the morning service I was invited to spend the afternoon at the home of some old parishioners of mine in Orono, Me., Mr. Charles Snow and his good wife, from whom I always receive a hearty welcome whenever in this section. The evening service was at Easthampton, where Rev. W. I. Shattuck is pastor. I reached home that night about eleven o'clock, and went to bed, a poor, tired itinerant, to sleep the sleep of the just.

The influence of Methodism in Florence extends over more than a quarter of a century. Its organization, however, is of more recent date. Thomas Marcy preached and visited here as early as 1848. In 1855 the New England Conference stationed Rev. Jonas M. Clark in Florence. The society numbered 25 members, with an average congregation of 75. He was followed in 1856 by Rev. W. M. Hubbard, and in 1857 Rev. John Noon was appointed pastor. During his pastorate, 1857-'58, a business panic occurred. Owing to the closing of the mills the people were thrown out of work. When it was hinted to Mr. Noon that it might prove impossible to raise his salary he replied that he would remain with them, salary or no salary. Friends outside the society contributed, and the entire amount was raised.

After the closing of Mr. Noon's pastorate in 1858, Florence was neglected until the summer of 1870, when three persons, James E. Smith, J. W. King and Mrs. Mary King, his wife, started a prayer-meeting. In July, 1870, preaching was again resumed. The first quarterly conference was organized by Rev. L. R. Tinsley, D. D., presiding elder of Springfield District. The pastorate of Rev. T. W. Bishop, 1871-'73, was a very successful one. During his second year the lot upon which the new church now stands was purchased. The close of his pastorate saw an increase in membership of 54.

Rev. W. H. Cook was the next pastor. During his two years' pastorate, many were the trials which he and his church were called to encounter. But in spite of a local panic the society courageously began the building enterprise which had been initiated the previous fall. On July 22, 1872, a building committee was appointed and the contract awarded to Wm. Warner. Operations were very much hindered by the influence of the general panic and that of the Mill River disaster, which cut off subscriptions to the amount of \$1,000. The church exterior and vestry were completed in 1874, and on Sept. 30 of that year the dedication took place. Following the dedicatory sermon by Rev. R. R. Meredith, Rev. George E. Whitaker, presiding elder of Springfield District, made a stirring appeal for contributions, and \$1,100 were raised.

Not long after this a gift of \$500 was received, by Rev. T. W. Bishop, from a friend who withheld his name, for a bell.

The pastorate of Rev. R. F. Holway, who came in 1875 and remained three years, was very successful, nearly 50 being added to the church. During the pastorate of Rev. George E. Sanderson, 1880-'82, the debt was raised, and the parsonage built. The spiritual needs of the church were not neglected, more than 50 members being added. During the pastorate of Rev. A. J. Hall the church was somewhat damaged by fire, but Mr. Hall continued the work begun by Mr. Sanderson of raising funds for the completion of the church, which was finally dedicated June 5, 1884, Bishop W. F. Mallalieu preaching the dedicatory sermon. The pastorate of Rev. James F. Allen was very successful. The church organ was put in during this time, and the Young People's League was organized. The church, however, was saddened frequently during these three years by the death of several official members, among whom were Mr. Martin C. Chapin, Father Ebenezer Nutting, Mr. Adna Black and Mr. George F. Smith. Mr. Chapin was class leader, Sunday-school teacher, trustee and steward. He was also a local preacher, and was loved and esteemed by all who knew him. His entire property was left to the church. Father Nutting was one of the pioneer preachers, who worked at his trade during the week, preaching on Sundays. During the pastorate of Rev. John Peterson, occurred the death of two of the charter members of the church, Mr. H. K. Parsons, who died June 8, 1891, and Mr. F. W. Moore, whose death followed, March 27, 1893. Mr. Moore, like Mr. Chapin, left to the church his entire property, amounting to \$2,500.

A series of successful pastors have served this church since 1893, the present pastor being Rev. James M. Sutherland, who came to Florence last April, after a successful pastorate of six years at Orange, Mass. Mr. Sutherland, with his genial, kindly manner, is finding a large place in the hearts of his people, and the work is looking up along all lines. The present membership of the church is 128. Mr. Sutherland admitted me to his church, entertained me in his home, and assisted me in the canvass in a very kindly manner.

Among those upon whom I called during my canvass here was Mrs. Gould, who has been a constant reader of the HERALD for many years. Mrs. Gould was formerly a member of the Congregational Church, and was a reader long before she united as a charter member with the new Methodist Church in 1872.

In my report of St. James' Church, Springfield, I inadvertently did an injustice to a brother who deserves credit for work done in that connection. I said, "To Rev. Leon E. Bell is due the credit for starting the project for a new church building, during his pastorate from 1896-'99." I have since learned that while the Union Church of which Mr. Bell was pastor adopted the Methodist polity and became a Methodist Church during his pastorate, it is only fair to state that Rev. Geo. H. Rogers secured the first subscription for a new church building, and obtained the gift of the corner lot valued at \$1,350, with an option on the adjoining lot for \$1,500, from Mr. J. W. Adams. On these two lots the edifice now stands. The church also nearly doubled its membership during the pastorate of Mr. Rogers. Mr. Rogers is a faithful pastor in our Conference and I am pleased to thus make amends to him.

F. H. MORGAN.

36 Bromfield St., Boston.

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Church and State in France

THE new French President, M. Fallieres, comes into office unencumbered by serious unsettled questions, the nationalization of the army having been carried out, the subordination of the military to the civil authority enforced, and the separation of Church and State practically accomplished. While in principle such separation would be approved by the great majority of Americans, and probably by a majority of Frenchmen, there is much dissatisfaction with the result on the part of Catholics, and with some of the details of the act of separation the Protestants of France are not pleased. The first clause of the law makes it a liberal measure, for the first time in the history of France establishing liberty of worship — the Dissenters having for the past thirty years enjoyed mere toleration, and the hand of the police having been kept over all religious bodies. The new law allows any religious body to open any place of worship on a mere declaration. This legal constitution of churches is a wonderful novelty in French law. But the Catholics feel loath to hand over all church property to associations made up of laymen, and fear that the enemies of their church, who are in some, though not in all, cases enemies of the Christian religion, will, by the enforcement of numerous entangling clauses, hamper the Catholic Church in the carrying out of what it conceives to be its mission. These secularists are accused of desiring to produce a schism which will prepare the way for a national apostasy from all religion. Count de Mun, who is one of the most distinguished Catholics of France, advises the Pope to advise Catholics to ignore the new law, and counsels his fellow-religionists loyally to obey Rome even at the cost of being disloyal as French citizens, thus clearly making the issue between papacy and patriotism. Matthieu Gallienne, president of the French Conference (Methodist) admits that one clause of the new law causes some anxiety in Free Church circles, namely, that which provides for the inspection of finances and all accounts by Government auditors, but,

though penal enactments abound in the law, they cause no alarm in Protestant circles. M. Fallieres himself is a Catholic, believing in a free church in a free state. In 1889 he boldly annulled an act of the municipal council of Paris which he regarded as too radical. He has taken a stand on church questions marked by moderation as well as resolution, and while advocating the abrogation of the Concordat and the expulsion of unauthorized congregations, is not actuated by any enmity against the Roman Catholic Church as such, and is a friend to true religion in the French Republic.

Marshall Field Dead

MARSHALL FIELD, the millionaire merchant of Chicago, died in New York city on Jan. 16. He was born near Conway, in this State, in 1835, and was a farmer's boy. In 1856 he went West, and from that time his career was interwoven with every stage of the growth of Chicago from a city of 50,000 inhabitants to a metropolis of two millions. Starting as a dry goods clerk, Mr. Field became the proprietor of one of the largest stores in the world, his fortune aggregating from \$100,000,000 to \$150,000,000. He was an upright and public spirited man, amassing his vast fortune on a platform of probity. He was noted for industry, perseverance, energy, and a faculty for invention. He never gave a note, never borrowed money, never speculated, did not encumber his properties with mortgages, and tried to sell the best goods at the lowest profits. Though he was one of the richest men of his time, he was never held up as the embodiment of greed. This immunity from malice and denunciation, even from the side of the Socialists, in days when so many men of wealth are the object of suspicion, dislike, and hatred, is worthy of note. It is evident that there exists in America no prejudice against wealth as wealth, but against fortunes created by the taking of unscrupulous advantage of one's fellows, as by securing special legislation, corporation wrecking, and the like, public wrath is flaming up. There has been a great change of late in the views held as to the tenure of wealth, and it is coming to be generally recognized that for all great aggregations of wealth, as Professor Sedgwick and Leslie Stephen taught, the test is social efficiency.

Work of the U. S. Weather Bureau

THE violent storms occurring at frequent intervals along the coast in this winter season lend additional interest to a report of the work of the U. S. Weather Bureau which has been recently issued. It is claimed, probably with truth, that the Weather Bureau has of late years made

such progress in its internal discipline and in the results accomplished for the benefit of the farmer, the mariner, the shipper, the manufacturer, and the seeker after health, that there is now no weather service anywhere in the world comparable with it. In recent years it has become equipped with standard instruments and furnishings of the latest design, daily maps are printed at numbers of its local stations, large glass maps, containing the current weather reports, are exhibited each morning before important commercial associations, while climactic statistics from the various States are collected from nearly 4,000 voluntary observers using standard instruments, and printed in the form of monthly State bulletins, so that the climate of one region can be readily compared with that of another. The Bureau has extended its network of stations around the Caribbean Sea and the Gulf of Mexico, so that no destructive tropical storm may come without warning. During the past decade the extension of the Service with respect to the instrumental equipment of stations has been very great, the number of automatic instruments of all kinds in operation ten years ago at stations being only about 361, while 1,195 such instruments are now in use. At no time in its past history has the Bureau been so well equipped to deal with topics of scientific meteorology as at the present time, and extensive preparations are being made for a comprehensive examination of difficult questions that may require years for their solution.

New President of France

M. FALLIERES, president of the French Senate, was elected President of the French Republic by the National Assembly on Jan. 17, on the first ballot, receiving 449 votes to 371 votes for M. Doumer. This is the ninth presidential election since the establishment of the third Republic, and the striking feature of the election was that it occurred at a time when no great question of domestic importance influenced the choice of the electors. M. Clement-Armand Fallieres was born near Agen, in old Gascony, and is sixty-four years of age. His grandfather was a blacksmith and his father a tiller of the soil. The young Fallieres obtained a legal education, served as mayor of Agen, was elected deputy, and was chosen by Jules Ferry to be Assistant Secretary of the Interior. He has occupied many important ministerial positions, and is an intimate friend of M. Loubet, who is much pleased with his election. The choice of M. Fallieres means the absolute continuation of the administration of M. Loubet. With the exception of a few noisy reactionaries and Nationalists the

Parisians have accepted the situation with sympathy and satisfaction. The new President is a Moderate Republican. He is considered a safe man, his gifts being those of a barrister and jurist, and his election indicates a reaction from the extreme radicalism of Combes towards the opportunism of Méline and Waldeck-Rousseau. France has not approved the ambitions, perhaps Napoleonic in quality and degree, of the expansionist Doumer, and has repudiated the great Socialist Sarrien. M. Fallières proclaims the necessity for a coalition with all the groups of the Parliamentary Left, and consequently numbers among his adherents Jaurès, Sembat, and Hervé, the peace-at-any-price Socialist leaders.

Navy Wireless Tests

DEMONSTRATION of the practical work of wireless telegraphy has been the object sought by Rear Admiral Manney, of the Bureau of Equipment, in the repeated experiments that have been made since the wireless work of the Government was concentrated in his office. This work has principally been along the line of making the system, which now extends on the Atlantic coast from northernmost Maine to Key West, and then jumps across to Guantanamo, to Culebra, and to Colon on the Isthmus, a line of communication just as accurate and reliable as would be a system of land wires and ocean cables. An important service rendered by the wireless telegraph is the giving of early information — as in the case of the Nantucket lightship — of disasters at sea. A number of instances of such recent rescues due to the timely use of the "wireless" are on record. Special tests of the system made by the Department at Washington, which sent out Christmas greetings to many stations, resulted in the breaking of some records, and greatly gratified Rear Admiral Manney and his faithful assistants.

Jewish Students Strike

A PECULIAR "strike" has been precipitated in a Rabbinical Seminary on the East Side, New York city, by ninety Jewish youths who are being trained to be rabbis, and who want to study the Bible as well as the Talmud. Instead of paying tuition, these young men receive three dollars a week from the faculty toward their living expenses. Collectors go out every week on the East Side and solicit funds for the support of the institution, to which Jacob H. Schiff, the banker, gave \$1,000 two months ago. The striking students demand to have English taught, to be allowed to know more about affairs outside their religious routine, to study the Old Testament in the original Hebrew and not to be confined to the Talmud, to have larger classrooms and better air, and to have the school run systematically, by modern methods. These wideawake young Hebrews object to being taught so much Hebrew, when what they need for service among the people who are supporting the Seminary is English. The authorities of the Seminary are seeking to minimize the importance of the strike,

but its real significance cannot be disguised from the public.

Chamberlain's Birmingham Victory

JOSEPH CHAMBERLAIN and Birmingham are so closely associated together that a political divorce between them seems inconceivable. The splendid endorsement which has been given by the seven constituencies of that busy metropolis to Mr. Chamberlain and his colleagues, while coming too late to have any restraining effect on the trend of public opinion in favor of the Liberals, has a significance apart from the particular issues on which an appeal was made to the electors. The vote in Birmingham indicates both the personal popularity of Mr. Chamberlain and the admiration in which the British voter holds a man who has positive opinions and who is not afraid to express them. It also foreshadows a change in the leadership of the Unionist party. The Union party, it seems, now prefers to fight on a plain issue, squarely stated, rather than under a banner bearing many ambiguities. A curious by-motive in the campaign is the confidence which the radicals who are not Home Rulers seem to feel in the fact that the House of Lords is conservative, and will accordingly throw out any legislation aimed at the Union — a certainty which has strengthened the hands of the Free Traders in voting for the Liberals.

Civic Awakening

THE meaning of the mighty civic awakening which has been stirring the country from end to end, is being interpreted to the people by the prophets of the new movement for social righteousness. In his notable speech delivered in Boston last Saturday, Governor Folk, of Missouri, one of the bravest knights of reform, declared that the more he becomes acquainted with the country the more he is impressed with the fact that there is not much difference between the sections. The bad people are alike everywhere, and the good people are the same wherever they may be found. The time has gone by when a speech appropriate in Massachusetts would be very inappropriate in Missouri. The day of merely local reform movements in like manner is past. There is now to be witnessed a great organization of the forces of reform. "The present reveals a situation of brighter promise to the lovers of good government. Reform shows sign of becoming universal instead of local and transitory. The revolt from political oppression is rearing its head in city after city and State after State. A civic regeneration is going on all over the land, and its influences are extending from the domain of the public to that of the private wrongdoer." This civic awakening to the necessity for stamping out the things of dishonor in public life shows, as Governor Folk affirms, and as was said in these columns editorially a short time since, not that men are becoming worse, but that men are becoming better. The idea now is to get right, rather than to get rich. Political parties are beginning to learn that honesty is after all the best policy. The people will no longer slavishly respond to the empty sound of mere

party names, but a party must stand for something and mean something. The grafters do not recognize allegiance to any party, but work with both sides. In their hands the private citizen often becomes a mere pawn. The time has come, says Governor Folk — and it has often been said before by men as good if not as widely known or politically successful — that good citizens should put the welfare of the State above the mere advantage of any one party. Patriotism is the higher virtue, and the moral ideal in politics has come to stay. Mayor Weaver, who received a great ovation, declared that there is more peril to the liberties of America from political corruption, and from the financial control of lawbreaking bodies, than there would be if the whole world were in open war against it. "Publicity, non-partisanship, vigilance," said Mayor Weaver, constitute the three virtues "upon which the gospel of municipal reform will be founded — and may God speed the day when it shall constitute the faith of a free people."

Work of Congress

THE Senate has received the Philippine problem from the House, which on Jan. 16 enacted the Philippine tariff bill, by a vote of 258 to 71. Although the McCall amendment calling for a declaration of independence for the islands was ruled out, the Democrats claim that the result was a defeat for the Administration, since with 57 "insurgent" Republicans voting against the bill it would have been rejected except for Democratic votes. The bill levies a tariff duty of 25 per cent. on the Dingley rates on tobacco, sugar and rice from the Philippines, admits all other goods from the islands free into the United States, provides that after April 11, 1909, there shall be absolute free trade each way between this country and the Philippines, subjects merchandise from either country to the internal revenue tax of the country in which such merchandise is withdrawn for consumption, and exempts Philippine goods coming into the United States from the export tax of the islands. The Senate has passed the bill providing for the construction of a memorial bridge over the Potomac River at Washington. The sensations of the week have been a bitter attack by Senator Tillman, in the Senate, on the White House officials over the Mrs. Morris incident — an attack that fell flat — and the refusal of Poultney Bigelow, an active critic of Panama operations, to give to a Senate Committee the names of some of his informants. The Senate has proceeded with the discussion of the pure food and merchant shipping marine questions. The Statehood bill still hangs fire, and the relations of the President to the House are in consequence somewhat strained.

FACTS WORTH NOTING

— It is announced that the President will appoint Governor-General Luke E. Wright as the first American ambassador to Japan. Judge Henry C. Ide, of St. Johnsbury, Vt., now the senior Philippine commissioner and acting Governor-General, will succeed to General Wright's office until June 1 next.

— Professor Weber, the Munich archaeologist, has been excavating an Irish or Celtic village near Manching, an hour from Ingolstadt. The village lies about ten feet below the surface, and was probably a flourishing hamlet in the time of Julius Caesar. It is surrounded by a wall, and has an extensive cemetery. From some of the graves which have been opened many interesting facts bearing upon ancient Celtic life have been ascertained. Like the American Indian, the ancient Celt was buried with his arms beside him, the sword at the right hand, the lance at the left, and the shield placed lengthwise over the body. The ornaments found indicate that some of the graves probably contained Irish kings and nobles.

— President elect Fallieres will draw a salary of \$120,000, with allowances amounting to as much again. He will have a furnished palace of imposing dimensions in Paris, at the Elysée, three country-seats maintained by the state at Fontainebleau, Compiègne, and Rambouillet—all of which are former imperial palaces—and richly stocked game preserves in various parts of the country. The French President may also travel on a superbly appointed railroad train. He may be a figure-head, but if so he is a very favored figure.

— In recognition of his faithful services to the church of which he has been pastor for the past sixteen years, the congregation of Trinity Congregational Church, East Orange, N. J., has appointed its retiring pastor, Rev. Dr. Fritz Walter Baldwin, "pastor emeritus." Dr. Baldwin resigned a few weeks ago. He is a graduate of Andover Seminary, a man of consecrated and lovable spirit, and has served as the third pastor of the church.

— By the sagging and collapse of the floor of the vestibule of the Congregational Church of Boylston, Mass., last Thursday, some 26 persons were more or less seriously injured. About 600 people were in the building enjoying a turkey supper. Flames from an exploded lamp added to the consternation of the audience, when the organist, C. W. Sawyer, with great presence of mind began playing loudly on the organ a familiar hymn, thus allaying the excitement.

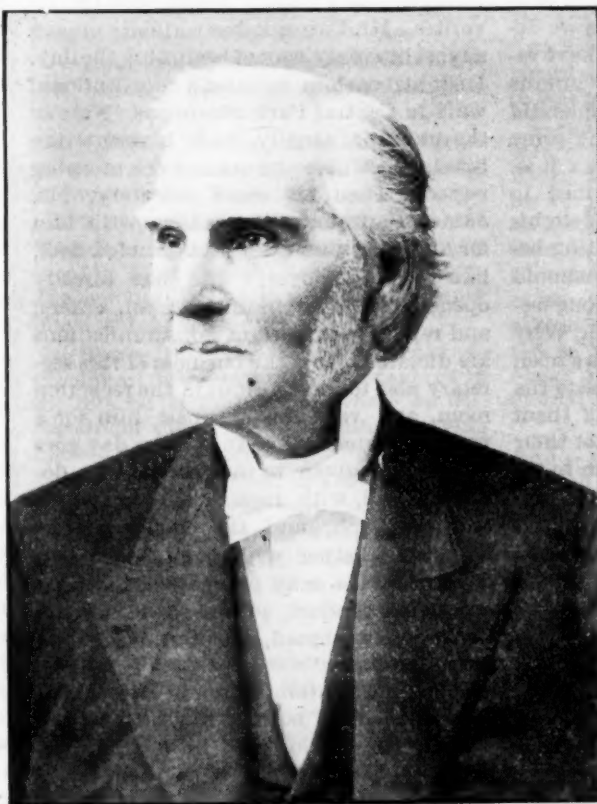
— Within scarcely more than a week the political complexion of the United Kingdom has been completely changed by the tide of Liberalism, which has now risen higher than the most sanguine radical dared to predict. The new Parliament will be overwhelmingly Liberal. The total number of members elected is 480, of whom 247 are Liberals, 114 Unionists, 40 "Laborites," 78 Nationalists, and one Socialist. This leaves 190 seats still vacant. The Liberals thus far have gained no less than 177 seats, counting labor gains as Liberal successes.

— The British steamship "Gresham," thirty-one days out from Sunderland, England, arrived in Hampton Roads last week after having encountered a series of terrific storms which swept her decks, carrying away everything portable, including the compass from the bridge. Captain R. S. Thompson, her commander, who had brown hair when he left England, has now, as a result of the mental and physical strain, silvery white locks.

— On the suggestion of Rev. Charles Stelzle, of New York city, who began life as a working lad, and is now the Presbyterian Assembly's apostle of labor, two New York ministers, Rev. Dr. J. Bancroft Devins and Rev. M. S. Littlefield, have become fraternal delegates to the Central Federated Union, representing the New York Presbytery. The Presbytery by this means seeks to express the sympathy of the church with social and industrial con-

Crowned at Last

REV. HOWARD C. DUNHAM, of Winthrop, Mass., who was ninety-three years old last Friday, fell asleep in Jesus Monday morning of this week. He had been failing since Christmas, and his vital interest in life and current events had gradually lessened, until he was not, for



THE LATE REV. HOWARD C. DUNHAM

God took him. In his translation, the saintliest, sweetest, and sanest soul that many have been privileged to know, has passed on to his abundant reward. It is inspiring to hear those who knew him tell of his keen interest in life, his winsome spirit, his delightful brotherliness, and the fascination of a visit to him. A fellow townsman, an active Methodist layman, who made stated calls upon him, tells of the joy and inspiration which this fellowship always gave him. After the usual

conditions, to place itself in a position where it can study at first hand social and industrial problems, and, by the reception to its own sessions of representatives of organized labor, to give to labor the privilege that it itself asks from working men.

— The superintendent of elections in the State of New York, George W. Morgan, in his annual report, recommends a complete change in the system of voting in New York, advising that the voting machine be substituted for the paper ballot as the only way in which abuses may be avoided. The Massachusetts ballot is recommended as the best form to give independent candidates an equal chance with regular party nominees.

— Rev. Dr. A. Z. Conrad was installed, last Thursday, co-pastor of Park Street Congregational Church. Prominent clergymen were present from every section of Eastern Massachusetts, and from many points beyond. The installation services proper were held in the evening, Rev. W. O. Conrad, of Fitchburg, a brother of the co-pastor, taking part in them. The installation sermon was preached by Rev. Dr. Edward C. Moore, of Harvard. Rev. Samuel Lane Loomis extended the right hand of fellowship, the charge to the pastor was given by Rev. Dr. George A. Gordon,

cordial salutations, this saint, blind for twenty years, and dependent upon others for what he knew of the world's activities, would always ply him with questions about what was taking place of international interest, what in this country, and, last, in the town. He was full of inspiring reminiscences, as his early experiences carried him back so far, to the beginnings of Methodism in New England. Our readers will gratefully remember that we have often favored them with some of his personal recollections. In the town of Winthrop he was universally and deeply revered and beloved.

His death falls so near to the hour of publication that it is impossible to present such a tribute as we would be glad to in this number. Perhaps the best impression of this sainted, buoyant soul will be obtained from the excellent portrait which is herewith presented.

His first appointment was Marshfield, in 1838, his last Danvers, in 1860. He was a member of the Christian Commission for two years, rendering blessed service in the hospitals of the Union armies. For some fourteen years he was secretary of the American Peace Society, editing the *Angel of Peace*, the organ of the Society.

His son's widow, Mrs. Charles W. Dunham, has made a delightful home for him for many years, and contributed greatly to his comfort and happiness during the years that he has been totally blind. He leaves one grandchild and two great-grandchildren. Robert O. Brien, the "Lincoln" of the *Transcript*, whose articles so many read with so much pleasure and profit, is a nephew of whom Mr. Dunham was very fond.

The beauty of this life, nearly a century long, and so filled with joy, affection, hope, and radiant outpouring, will live on upon this earth, lo! these many years.

and that to the people by Rev. Dr. Albert H. Plumb.

— The Netherlands Chamber of Commerce of New York, through its secretary, has announced that the Dutch Government and influential citizens of Holland have instructed the Chamber to call the attention of artists and others in the United States to the coming Rembrandt jubilee, which is to begin in Leyden, July 15. It is intended to erect near the house where Rembrandt was born a memorial which will be unveiled on the jubilee day, and at the same time to hold an exhibition of the works of those painters who have been influenced by Rembrandt, and of original drawings and etchings by that famous artist. The exhibition will be open several months.

— The *British Weekly* has been receiving hearty congratulations on the attainment of its one thousandth number. Since it issued its first number revolutions have passed over the state, the church, and that mighty nondescript, modern journalism. In all these movements the *British Weekly* has played its part, and in all the incidental discussions it has exhibited sincerity, independence and moral earnestness. It is one of the very few British newspapers which during the whole course of their history have been under the editorship of one man.

Our Great Philanthropist

THE number of professional philanthropists, who can put out \$20,000,000 a year in benevolent schemes and continually plan still larger things, is not so large in this country but that their personality, and even their opinions, are deserving of record. If Mr. Andrew Carnegie is spared to distribute all of his hundreds of millions, or even anywhere near it, as we devoutly hope he may be, he will have established a name for himself very unique in history. He has already won splendid distinction as a giver — bestowing some sixty or seventy millions, we think it is, up to date — and seems determined to spend the rest of his days in this delightful way. If the example he is setting becomes at all contagious — and why should it not? — this world will before long become a much better place to live in. Why should it not? This is the one way open to the rich in which they can taste the sweets of real joy. That so few of them find it out is their misfortune, if not their fault. Mr. Carnegie accounts them to be, as a class, about the most miserable people imaginable. In a New Year's interview with Mr. William Griffith, published in the *New York Times*, he says:

"Money, alone, no matter if it be piled to the moon, can never make anybody happy in the best and most permanent sense of the word. If a poll were taken of the wealthiest people in this stupendously rich country of ours, hardly a tithe of them could be recorded as happy. Money-making, when pursued exclusively without regard to wholesome and healthy pleasures, is a most paralyzing performance. It almost invariably narrows the capacity for normal enjoyment, and beyond a certain point is more of a bane than a blessing. Wealth is all right and necessary if properly made and used. But it is a means, it should be a means, to an end, and not be the end itself. By looking upon it as an end we are losing, as a people, the best and brightest boons of life. Among the thousands of sermons that will have the New Year as a text, none should be taken so closely to heart as this one, especially in America. The money-making ideal stultifies us mentally, artistically, and morally. But I am optimistic in this as in other things. I believe we are becoming rich enough in material things to realize the necessity of having other and higher ambitions."

Yes, Mr. Carnegie is happy and optimistic. He has reason to be. He is taking the right way to be. He rejoices greatly over the cessation of the Russo-Japanese carnage, and hopes 1905 will go down in history as the date of the last great war on earth. He rejoices, as we all do, at the overthrow of the corrupt gangs who pursue public life for private plunder, and thinks that there will be less doing hereafter in the way of respectable gentlemen acting as "dummy directors and decoy ducks."

Some particulars as to his private habits and personal appearance are given in the interview, which are, perhaps, worth repeating. He is a little past sixty-eight — born Nov. 25, 1837, at Dunfermline, Fife-shire, Scotland — but does not look it. He has a kindly, genial face, a compact, tense figure, wears a black cutaway coat, with trousers to match, home-laundered linen, a collar built more for comfort than show,

and exhibits no flare or twinkle of jewelry. His residence is a very handsome one on the corner of Ninety-first Street and Fifth Avenue, New York. He has engaged one of the most prominent organists in the city to awaken him on the organ each morning with the strains of "Lead Kindly Light" and "Silent Night," his two favorites. Mr. Carnegie has certainly chosen a most heavenly way of beginning the day. It is his custom to take a constitutional walk in Central Park afternoons. Nine in the morning usually finds him entering his study, where he skims the morning papers. Then his chief secretary, Mr. James Bertram, who has been with him for nine years, and is a keen-minded Scot, like his employer, who has already opened the large morning mail, enters, and replies to important communications are dictated. It is the business of this secretary also to meet visitors in the reception room, and very few get past him for a personal interview. And so the day goes on, largely given to the foreign and domestic mail, with messages by telephone and telegraph, and the business thus brought, together with such visitors or delegations as may be received, and an occasional banquet, address, or other public function abroad, or entertainment of guests at home.

It is a life containing many elements of deep satisfaction both to himself and the world. How little could he have anticipated it when he came to this country, a poor boy, with his father, in 1848! His first work was as weaver's assistant in a cotton factory at Alleghany, Pa. Then, in 1851, he became telegraph messenger boy in the Pittsburg office of the Ohio Telegraph Co. Here, before long, he learned telegraphy, and became a telegraph operator on the Pennsylvania Railroad, in whose service he advanced by promotions until he became superintendent of the Pittsburg Division. All this time, it may be taken for granted, he was living economically, scrupulously saving, and keeping an eye open for profitable investments. When Mr. Woodruff, inventor of a sleeping car, organized a Sleeping Car Company, he joined in it, and thus laid the foundation of his fortune, which was soon greatly increased by shrewd purchases of oil lands. It was not till after the Civil War — during which he served as superintendent of military railways and government telegraph lines in the East — that he went into the iron business, establishing at Pittsburg the Keystone Bridge Works and Union Iron Works. In 1868 he introduced into this country the Bessemer process of making steel. Before long he was the principal owner of the Homestead and Edgar Thomson Steel Works, and other large plants. The firms of which he was the head were consolidated, in 1899, into the Carnegie Steel Co., and this was merged, in 1901, into the U. S. Steel Corporation, when he retired from business.

His marriage was in 1887, to Miss Louise Whitefield, of New York. His books so far have been five — "An American Four-in-Hand in Britain," 1883, "Round the World," 1884, "Triumphant Democracy," 1886, "The Gospel of Wealth,"

1900, "The Empire of Business," 1902. He was made Lord Rector of the University of St. Andrew's in 1903.

Of his benefactions, which are still piling up, we will attempt no catalogue. Besides the many millions to libraries in all parts of this country and in Great Britain, including \$5,200,000 for the establishment of branch libraries in New York city, mention may well be made of the five millions to the fund for the benefit of the employees of the Carnegie Steel Co., the ten millions to the Carnegie Institute, Pittsburg, the ten millions to the Carnegie Institution, Washington, the ten millions to the Scotch universities, and the fifteen millions for pensions to teachers, to the participation in which, we are very glad to see, professors in denominational institutions are now admitted, the previous restriction having been removed.

For the birthday next year, when, if spared, the full seventy years will have been rounded, we do not doubt some fitting celebration will be arranged. We hope that by that time he will see his way to establishing some fund of generous proportions to smooth the declining days of needy preachers, who, not less than the teachers, most surely are, as a class, underpaid, and have done an invaluable, indispensable work in promoting the moral interests of the land, without which, as Mr. Carnegie is quite ready to say, our material prosperity would be not only impossible, but quite inadequate to produce any true glory. We are glad to note also that he is turning his attention somewhat more to the wants of the churches, having helped to the procurement of organs three in the bounds of the New England Conference alone, and doubtless many more elsewhere. He stands very strongly for peace, and pure politics, and upright business, and has the utmost faith in the future of this amazing country. May he long be spared to see it grow!

"The Forward Movement"

ABOUT a quarter of a century ago a new departure in the Mother Church was made. It was called the "Forward Movement." It was really a Backward Movement, for scarcely an activity is found in the forty-one great missions in English cities and towns, the plants of which have cost more than five millions of dollars, that is not found in original Wesleyan Methodism as operated by the Wesleys and their helpers. The Wesleys preached and practiced social as well as spiritual salvation — salvation from drink and dirt as well as from all other works of Satan.

The new social order created in England by the Wesleyan movement saved England from social and political doom. The present movement in England is saving the Wesleyan Church from dry rot, and waking up the whole church of Christ in Great Britain to intense activity for the betterment of the people. The increase of members last reported by the Wesleyans came largely from the great city and town missions.

In operating these missions old methods are retained and rebaptized. For instance, the class-meeting. The greatest class-meetings in England are in the missions; love-feasts, watch-nights, tea-parties, all are retained, but new methods are adopted. Bands of music, street processions, men's clubs, boys' clubs, gymnasiums, swim-

ming clubs, ball teams, bureaus of labor, rescue stations, preventive homes for young women, labor yards for out-of-works, cheap lodgings for the homeless, food for the hungry, and good company for the companionless—all these, and many other, are the agencies employed to save people's souls, bodies, and lives for God and usefulness.

Of course, conservatives shook their heads at these (to them), new departures in Christian and Methodist work; but many of them later shook their sides with holy laughter at the success of the new activities. We regard these great Wesleyan Missions as the early processes of a new stage in the evolution of a new Methodism which shall be world-wide. A reversion to type, it is true, but reversion in order to greater developments in the kingdom of God than the world has yet seen.

Where is American Methodism in this great Forward Movement? Echo almost answers: "Where?" For twenty years our British brothers have been showing us how to do it. Are we doing it? In Boston we have a half a work of this kind; another religious denomination owns the other half. We are glad to own a half of the Morgan Memorial Movement, which according to its means and environment is declared, by those who know from personal visitation of British Missions, second to none of them. Such is the testimony of non-Methodist experts to Morgan Memorial and its work for the masses. Why could not the Metropolitan Tabernacle work in New York city have been put on such a firm basis that no financial needs of eminently successful workers should incline their ears to more lucrative calls? Is there not Methodist money enough in New York to build and operate a Leysian Hall, or a Manchester and Salford Mission type of work in that needy city? Would not the money spent in professional singing in Methodist churches in that city, which has silenced Methodist song in the public services, more than pay for such a movement? Could not the proper authorities in that city immediately build and operate at least a half-dozen Methodist Halls in New York city had they the money so to do? American Methodism has the men and women to operate such missions, but where are they to operate?

We know the advantages in favor of our transatlantic brethren and sisters, such as their homogeneous population; but, if ours is foreignized, we have converted foreigners to work among them in their own tongues. Thus we can combine foreign and home work in one Home Mission Hall. True, they have many more volunteer workers than we can at present command. Why? Because they have trained them from their conversion to give their time and talents to the Lord and to the church which has saved them. It is surprising how few are the paid laborers in these great British missions. Soloists, bandsmen, organists, choir-leaders, singers, business men, gladly give their time to mission work, and the local preacher, whom we have practically frozen up in America, is always in evidence as a warm-hearted, willing worker over there.

These British have placed at the head of these movements their men of the very finest culture, men who, like their great founder, are open-minded to the truth of God and His Word, whatever that truth may reveal; fearless men, who know God cannot contradict Himself, and that He is constantly causing new light to break forth from His Word. Openness to the truth and flexibility as to method characterize every great leader in this great work across the sea, which we would do

well to imitate as far as wise so to do, and to emulate for the sake of God, and the souls of perishing millions around us, and for the sake of our old church, which, if not evangelistic, has no right to be anything.

PERSONALS

— Rev. Walter D. Agnew becomes president of Missouri Wesleyan College.

— Gipsy Smith, of England, is coming to this country next fall for evangelistic work.

— Dr. W. J. Dawson began his evangelistic work at Foundry Church, Washington, on Sunday, Jan. 21.

— Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, lectured in First Church, Evanston, on Monday evening, Jan. 15, to a large and deeply interested audience.

— Bishop Spellmeyer has returned to Cincinnati after extended journeyings in the interest of the church; where he will remain for the next two months applying himself to office work.

— Rev. Dr. P. A. Cool, an able and highly esteemed minister of our church in the Northwest, has accepted a call to the pastorate of the Linden Hills Congregational Church, Minneapolis, Minn. Dr. Cool was for four years pastor of Fowler Church, Minneapolis.

— Rev. Thomas Spurgeon maintains the same attitude toward the British Baptist Union as his father. He is not a member of it and has recently declared his purpose to remain outside of it as long as the present state of matters continues.

— Apropos of the agitation for an "eight hour day," a friend of the late President Harper says that he knew what it meant, for he put in two eight hour days of work in every week day, which is probably literally true.

— We regret to note the death, on Jan. 1, of Mr. William Scott Pyle, a member of the firm of James Pyle & Sons of New York city. This firm has become well known in all parts of the world because of the cleanliness of its advertising and the superiority of its product.

— Rev. Luther Freeman, D. D., pastor of the First Methodist Episcopal Church of Chattanooga, has been elected president of the Chattanooga Ministerial Association, composed of the pastors of all the evangelical denominations of that city.

— The *New Bedford Standard* does well in saying: "Marshall Field was born in Conway, one of the smallest towns in Massachusetts, and the prevailing opinion is that he would have been a great credit to the biggest." We expect to publish next week a special presentation of this benefactor in connection with his birthplace.

— Mr. William Baker has been selected as the successor of the late Dr. Barnardo, superintendent of the English Waifs' Mission and Orphanage. For the inspiration which led him to consecrate himself to this work, Mr. Baker was indebted to the late Hugh Price Hughes.

— Frank A. Horne was elected at the January meeting to succeed the late James H. Taft as one of the managers of the Missionary Society of the Methodist Episcopal Church. Mr. Horne is a trustee and superintendent of the Sunday-school of Simpson Church, Brooklyn. He is a capable and consecrated layman.

— Dr. R. A. Torrey is in the midst of his evangelistic campaign in Toronto, where he will remain a month. February,

March, and April will be given to Philadelphia, and then he goes to Atlanta, probably, in May. The report that he was preparing to leave for South Africa in the spring is contradicted.

— Under the title of "The Ompompanoosuc Parish," Rev. Emanuel C. Charlton, Ph. D., of Putney, Vt., has written and published in pamphlet form an illustrated and very interesting history of the Methodist Church at Union Village, Vt. Rev. Dr. A. L. Cooper heartily commends it as "an important addition to the historical record of the Methodist Episcopal Church in Eastern Vermont."

— Jan. 10 closed the long life on earth of Mrs. Lucinda Miller Avery, widow of Alden Avery, who died in 1892. Both were for very many years members of Tremont St. Methodist Episcopal Church, and for a time of Bromfield St. and the Highlands Churches. Mrs. Avery, after many years of partial invalidism, died at the age of almost ninety-five years. Those who are left to mourn, yet rejoice in the reunion above of these two, whose faith in things eternal never failed or wavered.

— The late Sir Mountstuart E. Grant Duff—who, like many other Englishmen, labored all his life under a cumbersome and complex name—selected his birthplace with great care and good sense, for he was born (in 1829) in Eden, Aberdeenshire, Scotland. Any Scotchman will tell you that to be born in Scotland is the next thing to opening one's eyes in heaven, but than to be born in Eden, Scotland, what could be better? Yet really everybody was born in Eden—if we take the collective view of the race in Adam—only the trouble is that nobody stayed there. We can't get back to the old Eden, and the best thing to do now is to strike out with all our might for the new one that is coming—reserved above for Christian believers.

— The following telegram was received from Dr. J. W. E. Bowen of Gammon Theological Seminary, Atlanta, on Jan. 10: "Dr. L. G. Adkinson, president Gammon Theological Seminary, died this morning." Dr. Adkinson was sixty-seven years of age. He came to his present position as the successor of Dr. W. P. Thirkield, now secretary of the Freedmen's Aid Society. He was for many years the successful president of New Orleans University, and went from that institution to Gammon Theological Seminary. He was a good man, thoroughly devoted to the work in hand, and he has done a very useful work in educating and developing the negro race.

— Dr. C. C. Bragdon, of Lasell Seminary, is spending the winter at Pasadena. The papers indicate that he is characteristically active upon educational lines. For instance, we are informed that on an occasion of social and literary distinction, "Dr. C. C. Bragdon presented a paper on 'Education,' with special bearing on the education of women, which was a charm of thought and sparkle, and evoked general and animated discussion from the large company present. The essay was most suggestive and illuminating in its treatment of the conventional and ironbound curricula of women's colleges, with an occasional thrust at the weakness of the study courses in men's colleges, which failed to fit the student for the practical activities of the life into which he was to enter."

— The late lamented President Harper, who made such a heroic struggle against disease, will be remembered as the man who made Hebrew, *mirabile dictum*! popular. Hebrew has always been the *bête noir* of theological students. Harper, arising as the prophet of a linguistic and educational change, showed how that antique

language, with some other allied tongues, could become even fascinating. For him and the students whom he inspired with enthusiasm musty Hebrew roots sent forth again, like Aaron's dry rod, the shoots and blooms of a goodly interest. It is much to have built up the University of Chicago — perhaps it was as great a task and achievement to have made Hebrew, that sacred but subtle language, popular.

— Dr. Daniel Steele, so greatly revered and beloved as a teacher of the deeper religious life, closes a letter to the editor with this message: "I am a shut-in this winter. Yours with the abiding Comforter." Dr. Steele sends two important contributions which we shall hasten to publish.

— Mrs. O. H. Durrell was elected, on Jan. 16, for the sixteenth time president of the Cambridge Auxiliary to the Y. M. C. A.

— President Crawford, of Allegheny College, has gone with a party for a visit of three weeks to Mexico.

— The *Toledo Blade* (Rep.) says: "Within less than forty-eight hours after Gov. Pattison had uttered his inaugural, every recommendation made by him, with a single exception, had been incorporated in a bill, and most of them in more than one bill."

— Rev. Dr. George F. Pentecost has just concluded a mission of five weeks in Wales, taking meetings at Cardiff, Wrexham, and Rhos, and has just completed in London a fortnight's mission with his old church, Marylebone Presbyterian.

— Rev. James Sutherland, of Florence, writes: "Mr. Morgan's visit to the church was greatly enjoyed and a great success. Placing the *HERALDS* in my homes will be a great help to me. I got five more subscribers yesterday."

— On Wednesday, Dec. 27, a quiet wedding took place at the parsonage in Middleboro, when Miss Alma Parker Johnson, daughter of the pastor, Rev. O. E. Johnson, was united in marriage with Mr. Theodore Nelson Adams, of Binghamton, N. Y.

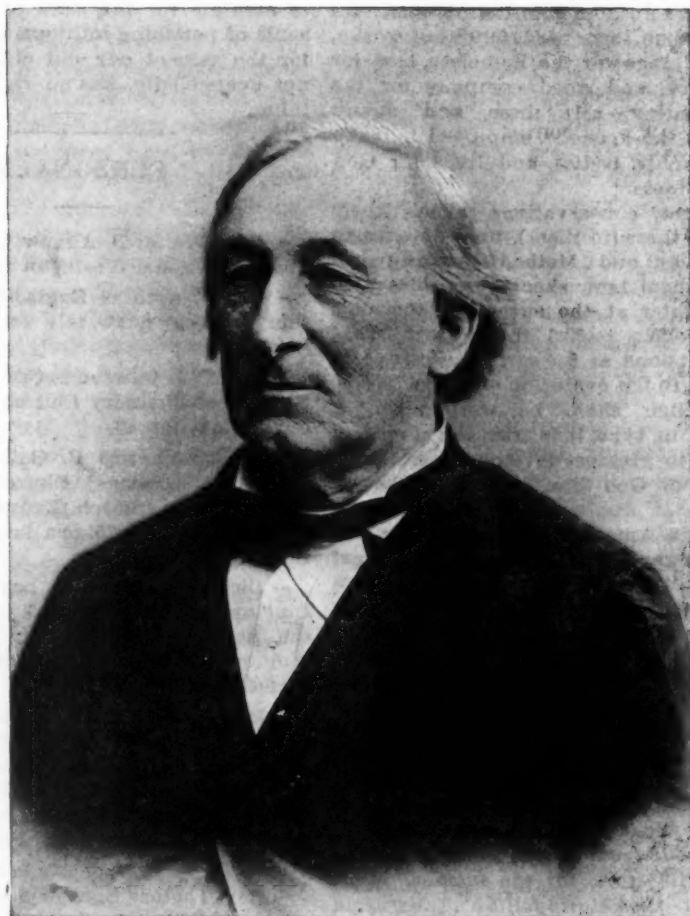
— Dr. M. D. Buell preached last Sunday, morning and evening, at Wesley Church, Salem, to large and highly gratified congregations. He preached each of the four preceding Sundays at the Baptist Church in Newburyport (William Lloyd Garrison's mother's church).

— Zenas Carl Staples, son of Rev. and Mrs. L. W. Staples, of Waltham, teaching in Porto Rico, has recently been promoted to the assistant superintendency of Ponce District, with residence at Ponce.

— Rev. Dr. J. G. Vaughn, secretary of the India Jubilee Commission for the Eastern States, will speak in the Newton Centre Church, Sunday morning, Jan. 28.

— We are gratified to note the announcement that United States Senator J. P. Dooliver of Iowa, on Saturday evening, Feb. 17, will be the principal speaker at the annual business men's banquet of the Somerville Y. M. C. A.

— Dr. E. M. Taylor has been assigned to the following spring Conferences as the representative of the Missionary Society: Lincoln, I. T., March 9; Kansas, March 11; Central Missouri, March 15; Northwest Kansas, March 17; Missouri, March 21; Southwest Kansas, March 23; Southern Kansas, March 25; St. Louis, March 30; Northern Indiana, April 4; Maine, April 12; New Hampshire, April 15; Vermont, April 18; East Maine, April 29. From May 6 to May 20 he is engaged in district campaign work with Dr. Geo. H. Dryer, presiding elder of Genesee District, N. Y.



Translation of Bishop Keener

ANNOUNCEMENT is received, as we go to press, of the death of Bishop John Christian Keener, of the Methodist Episcopal Church, South, at his home in New Orleans, Jan. 19. He was a man of colossal mould, physically and mentally, and a striking force and recognized leader in the church for more than a quarter of a century. He was elected Bishop in 1870, and retired from active work in 1898. He was senior Bishop for several years, and received, as he deserved, the veneration and profound affection of our sister church. He was a writer and author of note, having been elected Bishop when the influential editor of the *New Orleans Christian Advocate*. His best known volumes are "Studies of Bible Truths," and "The Garden of Eden and the Flood." He was a stiff conservative in his theological views, giving no place or standing to what are known as

modern Biblical opinions. While also a strenuous defender of the branch of Methodism to which he belonged, and having little sympathy with tentative efforts towards federation and organic union of the two Methodisms, he was one of the most genial and brotherly men to meet, as the writer gratefully attests. He was born in Baltimore Feb. 7, 1819. When nine years of age Wilbur Fiske, who was visiting at the house of his father, took him to Wilbraham Academy and kept him under his care for three years. Dr. Fiske, as first president of Wesleyan University, took the young man to Middletown, and he graduated in 1835. After graduation he went into the drug business, and succeeded, as he would in any business enterprise. He was licensed to preach in Alabama in 1843. Tenderest sympathy is expressed to our sister church in its great bereavement.

After May 20, he will be available for campaign and convention work in any part of the New England and Middle Atlantic divisions.

— On Wednesday evening, Jan. 3, at the home of the bride, Mary Lavinia Andros, of Bowdoinham, Maine, a graduate of the Boston Deaconess Training School, was united in marriage with George Hollis Daggett, assistant superintendent of the Merrimac Street Mission, and an employee in the Boston post-office. The service was solemnized by Rev. Frank G. Potter, pastor of Barham Memorial Church, South Boston, of which church Mr. and Mrs. Daggett are members.

— Rev. David Ela, D. D., of Hudson, Mass., reached and passed his 75th milestone Jan. 19. Dr. Ela's modesty would not allow any special celebration of the day, but he was the recipient of many kind letters and remembrances from the ministers of New England Conference. His pastor, Rev. J. W. Stephan, reminded his brethren of the Conference of his anniversary. Dr. C. A. Crane in responding sent twice the

amount suggested, and wrote: "I wish that I could send \$100, for nothing appeals to me as such a case as this." Other friends who knew of the matter volunteered to increase the amount, until a goodly sum was realized. Dr. Ela is feeble, as is also his beloved wife. No nobler or more deserving man of his generation remains among us.

— Those who read, as all should, the sermon which appears in this issue, preached by Rev. George R. Grose of First Church, Lynn, in his own pulpit, will have no difficulty in ascertaining why his preaching is making so striking an impression upon his church and the city. To preach the Gospel and apply it to the stern problems and needs of the hour he considers to be his chief business. He, therefore, makes laborious preparation for his pulpit. He comes to it with a live message in his soul, which he declares with absolute sincerity, fearlessness and impressive power. He preaches as if sent with a special message from God for these times. Hence the people listen, heed and come again. Oh, for more such Methodist preaching in New England pulpits!

THE CHINESE BOYCOTT

NEWS telegrams from the Pacific Coast last week announced that certain great flourishing establishments which have been exporting, year after year, large quantities of their product to China, are just now in a seriously crippled condition because their market in that country is almost entirely cut off by the boycott. This situation has made the people of California and Oregon, who have been the controlling element in determining our policy in regard to Chinese immigration, suddenly conscious of the fact that as a nation we have by our treatment of this class of people invited and to a degree justified an attack upon our foreign trade. It is hardly to our credit as a people, however, that our national conscience has proved impervious to all other appeals which have been made in the case for a score of years — appeals to our honor, to our sense of justice, to our unrecorded treaty obligations, to our humanity — and that our officials and our financiers have shown scarcely a sign of concern or feeling until our pocket-nerve was touched; then we began to cry out. It is a discreditable truth that our Government and our leaders, with a few honorable exceptions, did not awake to a sense of the injustice and cruelty which we have been dealing out for twenty years or more to helpless and defenceless Chinese on our shores, until our business with China was interrupted.

Touching this whole lamentable business, we find an article in the January *Atlantic Monthly* from the pen of Hon. John W. Foster, on "The Chinese Boycott," which reveals facts that should be known throughout the land — facts which when candidly considered should humiliate the whole nation. Mr. Foster, an ex-Secretary of State, with years of service to his credit as our minister to Mexico, and to Russia, an authority in international law, and a special student of Chinese affairs, has the right to speak as one who knows. He has had exceptional opportunities to study the facts in this case, having had intimate relations with the Chinese Government as a diplomat in aiding to settle its difficulties at the end of its war with Japan, and having had an inside view of various phases of the questions involved during his term as Secretary of State. What he says, therefore, is not the mere utterance of an ordinary magazine or newspaper writer, but the well-weighed, deliberate and carefully verified statement of an international jurist.

In this article instance after instance of official ill-treatment of Chinese in this country is cited to justify his contention that for years our government officials have been violating our solemn treaty engagements, have detained, imprisoned, and punished helpless Chinamen without any warrant of law, and have almost without exception refused to grant any sort of recourse or reparation to the injured parties or to the Government of China. In one case a military attaché of the Chinese embassy in Washington was attacked in San Francisco by a policeman and injured. No apology, or amends of any sort, was granted to him, and in his mortification, deeming himself irreparably

humiliated, he committed suicide. In another case two hundred and forty Chinamen in Boston were arrested without warrant of law, huddled together like animals in a corral, deprived of legal assistance, and left at last without redress for the indignities heaped upon them. Indeed, the restrictions put by the Immigration Bureau upon students, as well as on other classes of Chinese, coming to this country from China, are almost entirely without warrant of law, and are nearly all of them violations of our treaty obligations.

The mob violence occasionally dealt out against the Chinese in the West is passed by in this article almost without emphasis, in view of the more serious facts to which we have just called attention, the instances cited of the latter sort being merely types which might be many times manifolded.

The peril which threatens us as a nation in dealing with China just now is a grave and urgent one. Mr. Foster declares, with good reason, that if the present unjust legislation, unwarranted by our treaties, and unlike that which affects any other class of foreigners, is continued in force, the boycott of American goods in China will not only continue, but will grow in extent and vigor, and that not merely our commercial interests in China, but all other American interests will be imperiled. He suggests with much force that if the Chinese Government shall but apply to American citizens in China the same regulations which are in vogue in this country against Chinamen, our missionaries, teachers, bankers, railroad contractors, mining experts, and physicians would at once be barred out of that empire.

We are reminded in this article by Mr. Foster that the Chinese Government has in all its dealings with us been most honorable and just; and that the boycott has been administered or encouraged, not by its consent or connivance, but by people here and there in Chinese ports — in many cases people whose friends have been foully dealt with on this side of the Pacific. We are also reminded that pleas have been made by President Roosevelt in public addresses and in his recent Message for such just action by Congress as shall provide a just policy in regard to immigration from China. There can be no excuse — except such excuses as demagogues either in or out of Congress may make — for delay on the part of that body in dealing with this most vital matter. All who have influence with congressmen or senators should just now use that influence to bring about speedy action in the case on the part of our national law-makers.

IN HIS PRESENCE

The Royal Law

Invocation

ETERNAL LOVE, in whom we find our resolution made firm, and our yearnings forever satisfied, our spirits are the sensitive plates of the photographer — etch upon them the light lines of love! Our spirits are the tense strings of the strung harp — play on them love's music! Our whole being is channel and wire for transmission of force — pour through us love's saving dynamic to bless the world!

Scripture

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Meditations

I

The Eternity of Love

After the last word of the wise man has been said; after the last oracle of the prophet has been spoken; after the last vision of the seer has been seen; there is still truth to be declared and vision to be discovered. The word, the oracle, the vision of love remain to be searched and known. He who would understand what eternity means, may gain the first conception of it, by understanding that eternity is simply time long enough continued to enable us to learn the full meaning of love. Heaven gets its significance from the ageless value of love. The law is eternal because the love in which it rests is eternal.

II

Love's Severity

The law is severe only because love is severe. Imperial and imperious is love. It comes with a certain haughtiness born of its divine grandeur, and it does not plead for submission; it demands loyal allegiance by regal right of its own nature. Love is positive, commanding and majestic. Its quality is quite as much martial as submissive. Love is the fiercest force of the soul when it is once aroused. Beware how love is trifled with!

III

Love and Hate

Hate is a tyrant with a scorpion whip,
A ponderous bar for crushing fettered souls,
A poison cup o'erwrought with dismal scrolls,
And heavy poison bubbles breaking at the lip
Love is a master with no blow to give;
Love wings his servants to the realm of stars;
Love's golden cup no line unlovely mars;
I drink its fullness and I drink to live.

Prayer

Love is Thy name, our Father, and this is the warrant by which we come near Thee. We, too, have loved, and therefore we dare believe that we can be understood by Thee. But our love has been faulty and inconstant. Pardon us for Love's sake. Show us the very heart of Him who, having loved His own who were in the world, loved them unto the end, in order that we, touched by His passionate affections, may learn what it means to love Thee, our Father, fully, and fully the brother at our side.

GOOD TRANSCENDENT

HARRIET WARNER RE QUA.

The sky rains down her midnight sleet,
The streets with frozen lakes are set;
Boughs strain in gloves of steel; and yet
Earth quickens 'neath her winding-sheet.

Earth shudders with the tempest shock,
Yet through its tumult good shall come;
Truth rises from the riven tomb,
Her temple from the smitten rock.

Who tells the forest, turns the sod,
Extends the mine or quarry's course,
Finds truth stamped on each secret force,
And bush and rock revealing God.

Man smites with angry impotence
The adamant of sovereign law;
While stands the rock without a flaw,
The smiter falls without defence.

To thwart the kingdom of God's grace
Evil with Titan-force assays;
But through the gloom strikes Bethle-
hem-blaze,
And man beholds the Father's face.

And still we know that God is good,
Howe'er the plague or toemen smite;
Above, through all transcendent Right,
And Love triumphant on its rood.

Jefferson, Iowa.

THE MOST WONDERFUL HOSPITAL IN THE WORLD

REV. CHARLES A. CRANE, D. D.

NEARING completion here in Boston is the most magnificent and remarkable hospital in the world. It is unique in this city, famous for its philanthropies, and in no other city could its erection be regarded with more complacency. Steel and marble compose its outer walls, but the \$2,000,000 which it will probably cost is a sum small in proportion to the vast revenues which will turn into its treasure box. For it has already more than thirty thousand patients, and this number will, in all probability, largely increase with the spread of the disease which made the erection of this hospital a necessity. Here diseases will be treated in the latest and most modern manner, wherein all anesthetics and drugs and knives and saws and microscopes will be tabooed. And sufferers from all "the ills which human flesh is heir to" will here be taught that even suffering itself can be cured without medicine, but not without money.

Perhaps the most remarkable feature of this most remarkable hospital is the fact that the head of it claims to be the amanuensis of Almighty God, and she assures those who buy her book that she is only the "scribe echoing the harmonies of heaven in divine metaphysics." As this hospital is built from the ideas of its founder, so also some of her mottoes will enter into its construction, one of which is: "Throw physic to the dogs" — except metaphysics, for "divine metaphysics" is the corner-stone of this bloodless, anestheticless, knifeless, drugless hospital. Here will be taught on the authority of the "Mother," this latest dictum of "Science": "The blood, heart, lungs, brain, etc., have nothing to do with life;" and if one be inclined to disbelieve this remarkable statement, one has but to talk with an "Eddyist" for a short time to be convinced that the above is true in

some cases, especially in its allusion to brains. On the same high authority of the "Mother" it will be taught here that "Gender is also a quality, a characteristic of the mind, not of matter." And in this hospital it will be taught that all this twaddle is inspired of God. Here, also, great crowds of gullibles will be taught to swallow one of the most astounding pretences of modern times, and be taught to smile like a seraph in the act of swallowing. Here, also, will be taught the doctrine now in action among some of the students, that little children can burn in the fires of scarlet fever and can choke to death in the stranglings of croup, all without pain or the slightest suffering. This is quite an item, and is worth the inquiry of parents. Here it will, in all probability, be taught how to raise the dead, for the head of this institution, the Rev. Mrs. Mary Baker, Glover Patterson Eddy, declares to her intimates that she twice raised one of her late husbands from the dead — Asa G. Eddy — but why she refused or failed to do it the third time is not known by this scribe.

In this community — the self-confessed intellectual centre of the Western world — and near this splendid new hospital may be found a superior lot of "marked down" educations payable in advance, for we are assured that for thirty dollars a whole course of lessons covering a period of a few weeks will be given, the same course for which Mrs. Mary Baker Glover Patterson Eddy was in the habit of charging \$300. Of course these second lessons cannot be as valuable as those coming directly from the source of life and light, but they are good as far as they go — we are told — and we believe it.

A curious and suggestive fact is that in the neighborhood of this new hospital the drug-stores and the offices of the regular old school physicians are thicker than in any other neighborhood in Boston — so we are told by observers.

The greatest of all the alleged marvels connected with the rise and spread of Eddyism is this new hospital here, built by the money of thousands scattered all over the world. If you doubt this, after looking upon the magnificent pile of stone, enter the doors some Wednesday evening, and hear the apparently sane people talk to each other, and the wonder will multiply.

People's Temple, Boston.

"RELIGION NATURAL"

REV. W. A. WOOD.

RELIGION can never become thoroughly wholesome until it becomes entirely natural. Religion is not an exotic, but has its foundation in the nature of things, having had its evolution just as certainly as civilization has had its evolution, and having followed much the same order. Religion is not an after-thought, nor a makeshift, nor a piece of patchwork, but must be recognized as an essential part of the outfit for humanity in the world.

As Nature comes to be understood, the significance of that which is behind it becomes apparent. "The heavens declare the glory of God, the firmament shows His handiwork." This has always been

in the ratio of the knowledge men have had of them. It all depends on how well we understand "the things that are made," on how clearly the invisible things of Him from the creation of the world will be seen.

Nature reveals God. It is a strange conceit that Nature should so generally be held to be not a reliable teacher of God. This notion doubtless comes from a well-nigh universal idea that sin has so wrecked the physical world that its testimony for God cannot be depended upon. That there is any such relation between sin and physical disorder in the world — if there be any such disorder — not a scintilla of evidence exists to show. It is a case of not knowing. We have been ignorant of Nature, and so we have stood in our ignorance and said, as impressively as ignorance can say anything, "Disorder!" Investigation has ironed out what we thought were "disorders" in Nature to such an extent that God is seen in all He does.

This idea that the physical world has been wrecked by sin has no place in the teaching of Jesus. Jesus never mentions Adam, the fall of man as the result of Adam's sin, or death by sin. Nature is very beautiful to Jesus. He calls the lilies and sparrows to give testimony. When we come to know that death was in the world ages before Adam and his sin were in it, the idea of physical death by sin has no standing. The whole economy of Nature includes death as a part of its plan; death is as much a part of the plan of God as birth, and just as beneficent.

To the same effect is the idea that the earth is cursed for man's sin, and weeds are a part of the curse. Man, seeing weeds and not knowing their use, finding them in his way and being too lazy to cut them down, decided they were there as a curse for his sin. How could he know that these growths are nature's green fertilizer — in order to deposit a vegetable mold — out of which should come rich fruits, grains and grasses? Luther Burbank asserts that every weed is a neglected plant possessing splendid possibilities for use when we know how to treat it. No, God never cursed the ground. He packed it full of blessings.

Science is making all Nature speak in praise of God. The tornado is a part of the whole atmosphere, and is charged with invigorating it. The snow-crowned mountain-tops are oxygen factories. Our religion must be natural, not supernatural; it must be normal, not abnormal; our temple cannot be built with its apex downward. Religious teachers should be clear at this point. Fervor is no substitute for clearness. The preacher may mistake perspiration for inspiration. Nature is the garment of God, and a beautiful garment it is. It must remain an unblemished whole, to the praise and honor of Him whose garment it is.

Worcester, Mass.

"Shall there be Baptist Bishops?" is the title of a suggestive and reasonably argued statement of personal convictions found in the *Standard*, coming from a Colorado pastor aware of the "outs" of the independent polity in dealing with present-day conditions. — *Congregationalist*.

NEW YORK LETTER

"HOLLAND."

AH! yes, I realize my infirmities and shortcomings! Some months have ambled by since this old stub pen has walked up and down the classic columns of ZION'S HERALD. And now let us talk about Gotham the great.

We have had pretty rich fare in the Preachers' Meeting of late. The preaching Monday usually does not draw as well as the more literary program, but recently we have had some preachers that got hold of the ears of their brethren with a grip that was hard to shake off. Rev. F. J. McConnell, pastor of the New York Ave. Church, Brooklyn, some weeks ago, preached a remarkably unique sermon on, "Thy paths are in the sea." This young man has been among us but a little time, and yet the preachers all are eager to listen to him. He actually seems to think — and he does it in his own way. His sentences are clear and crisp, and full of surprises. If you Yankees had anything to do with rounding up and out this promising pulpiteer, you can well afford to smile all around and shake hands with yourselves.

Last Monday the preacher was Rev. Dr. Wallace MacMullen, of the Madison Ave. Church, New York city. His text was 2 Cor. 8: 9, and the way that rich old text yielded up its treasures was an astonishment to even the veterans in that meeting. My! how the nuggets of virgin gold rolled and tumbled down the hillside as that expert pick flashed in and out of that wealthy ledge. It was a never-to-be-forgotten picture that lay before me as I looked into the glowing faces of that admiring preacher audience. And yet I fear many a discouraged preacher wended his way homeward at the close of that great meeting feeling that he was not fit to preach.

One autumnal Monday we had a rare production from that fountain of gray matter that Dr. Charles Edward Locke, pastor of Hanson Place Church, Brooklyn, carries under his well brushed hat. He discoursed in an original and stimulating manner upon the black man and his many-sided problem. As we read the topic written on the blackboard in the salesroom on the first floor, a preacher friend remarked to us: "That bright young Doctor will have a big job on his hands to make that subject interesting this morning." As we came out of the meeting at the close of the discussion nobody doubted Dr. Locke's ability to make his topic interesting. After the paper, Dr. Brookes, a black man, and the pastor of St. Mark's Church, New York, made a strikingly bright speech, and got a great grasp upon the sympathies of the assembled preachers.

We have been favored with talking visits from two of our cultivated *Christian Advocate* editors. Dr. Charles W. Smith, of the *Pittsburg Christian Advocate*, gave us a most delightful address on the "New Church Hymnal." He led us into the secret of the manner of building this fine new book of Psalms, and we attended a number of the meetings of the Commission and became somewhat acquainted with the individual members of it. This speaker has in his possession a vast amount of hymn-book wealth that should go on paper and become the property of the entire church. Dr. Smith's modesty and courtesy were marked. He did not talk down to us from the top of a tall step ladder, as some folks holding his knowledge would be tempted to do.

On a recent Monday the great editor of the old mother *Advocate* — there now, ZION'S HERALD! — appeared upon our

platform where he so often has stood during the past thirty years, and gave us a characteristic address. We fell to thinking of his many and diversified addresses delivered from this platform. What a plump and interesting volume they would make. And it would sell well, too. How I should like to own a copy! His subject on this latter occasion was "The New Order of Worship," and we all fell to wondering if there really was an address in that topic. But, as usual, our nimble Doctor got a most musical and helpful address out of the subject and — out of the woods surrounding it. Any tree in the forest that caught his timber eye felt the keen edge of his tongue — I mean his axe, and down it came. And of course we all laughed and applauded as we heard the crash and saw the leaves and twigs that filled the air. Many an observing preacher got a helpful hint or two as to how to add to the effectiveness of his Sunday services, and his week-night prayer-meeting as well. He criticised keenly some of the features of the present arrangement.

One of the always welcome visitors at our meeting is Rev. Dr. Josiah Strong. He talked, of course, along the lines of the social problem, and he talked vividly and to the point. He is one of the specialists who does not grow trite and commonplace in the treatment of themes in his chosen field, nor does he become muddy and prolix. He has learned the beneficent art of illumination. He never builds a big wall without putting a lot of windows in it. How many gifted preachers there are, whose crowning glory is that they put most of the plain people in their congregations fast asleep on Sundays, who would waken up everybody in the church if they would but learn the blessed art of apt and fitting illustration!

As we occasionally visit prayer-meetings and Epworth League devotional meetings, we are becoming more and more impressed with the oppressive idea that nearly all of the leaders talk too much and take up too much of the time. Many of these meetings are being literally talked to death. In many of these young people's meetings — that are to last forty-five minutes — the opening exercises, including the leader's talk, take all of the time but the last ten or fifteen minutes. Then the loquacious leader generously exclaims: "Now the meeting is yours. Please occupy every minute of the time." And they don't occupy even what is left for two reasons: first, there isn't enough of time left them by the ambitious and unwise leader to warm up over; and, second, such omnivorous leadership kills off and dries up the habit of individual testimony. Why not insist that thirty minutes of the time shall be reserved for the use of the meeting at large?

As the echoes of the great Chapman meetings in North Jersey still linger among us, some things might be said with profit. One can but note the great advantage of the simultaneous feature. A single meeting, however intense and powerful, cannot shake a community like a net work of meetings all in progress at the same time in a number of adjacent towns and cities. Even one great religious denomination united in a meeting in a large place cannot make the impression that a half-dozen united denominations can make. In Paterson there were forty churches in the movement. In Jersey City and Newark there must have been from fifty to seventy churches united in each city. This makes a solid front that cannot be gainsaid or

turned down. It reaches all sorts of people and sets all of them to talking and advertising it. And the press will give attention to such a meeting in a manner and proportion that it would not at all be justified in paying to the meeting of a single church, or a small group composed of the churches of a single denomination. Such a meeting gathers a mighty momentum as it sweeps onward, so that in its last day or two it catches the entire city in its powerful swirl. In a great enthusiastic movement like this it becomes a simple matter to get the money for advertising, and all other incidental expenses.

And is it not in harmony — in a good and wise sense of that word — with the tendencies and trend of the age in which we live? Consolidation is the order of the day. The great department store gathers all the stores of a good-sized town under one roof, and simplifies business and multiplies strength. Also, we think, it tends to bring us, as God's children of all the folds, closer to Him as well as closer to each other. We are coming to know each other better as the years go by, and with this knowledge comes a deeper and truer affection for each other. The tendency used to be to search for the points of difference; between the denominations, and then fight over them as dogs would fight over a bone. We are of late coming to look for the points of resemblance between the churches, and, finding them, to rejoice together in God's work.

As we are intimately associated with Dr. J. Wilbur Chapman, we are compelled to admit that he is one of the greatest living evangelists of the world today. One can but feel that his whole soul is in the work, and he preaches like a man who is all afire. And yet he is like the burning bush of Moses' day: he burns steadily, but is not consumed. Chapman does not seem to stew or worry even a little bit. He is always composed and steady, but not too calm. Responsibility does not seem to chafe or excite him in the least degree. He is a great general — a born and trained manager of men.

He is usually wise and successful in his selection of lieutenants to lead in this evangelistic work. Most of his men, as Ostrom, Strause, Toy, Walton, Biederwolf, Taylor and others are singularly fitted to this delicate and difficult work; but in a few cases even this wise man misses it, and has to make occasional changes. As we listened to a number of these evangelists we came to the conclusion that the Baptist and Methodist sections of his force seemed to excel in evangelistic preaching, and especially were they superior in "shocking up," or garnering, the results at the close of the sermon. But this should not be a matter of wonder. They have been trained to it, and, indeed, it is in the blood.

We should like to see that preaching genius, Dr. Henry Ostrom, placed at the head of just such a movement in Methodism as Dr. Chapman is leading in the Presbyterian Church. He is well qualified for it in every way. He is a great manager as well as a truly great preacher of the Gospel.

— Bishop Goodsell at the Inter-Church Conference said: "By the plan of federation this day presented, we have raised a banner where the world can see it. Upon it, in letters of light, the inscription blazes, 'Fraternity, Federation, Love.' Unauthorized by any vote, I dare write beneath that legend the name of a church in whose ministry my father, my uncle, my brother and myself have served the Lord Jesus Christ one hundred and fifty-four years. Certain that my brethren are of one heart with me in this, I write in glad subscription the name of the Methodist Episcopal Church."

Christ's Law of Honesty

REV. GEORGE R. GROSE.

[Sermon preached by Rev. George R. Grose in his pulpit at First Church, Lynn, and published at the earnest request of the editor of the HERALD, who heard it.]

"All things whatsoever ye would that men should do to you, do ye even so to them." — MATT. 7:12.

THIS is Christ's law of honesty. It is commonly called the Golden Rule of Love; it is rather the primal law of Justice. It is generally thought to be a lofty ideal of human benevolence; it is rather the practical principle of personal integrity. It is often regarded as the dream of a Utopian world or millennial age; it is rather the supreme law by which men are to do business, conduct government and live life in the twentieth century.

In his recent Yale lectures, "The Christian Ministry," Lyman Abbott gives an admirable interpretation of the Christian law of honesty in the principle of changed places. This law demands that whatever I ask of my neighbor I should be ready to give, and whatever I have a right to ask of him, if we changed places, he has a right to ask of me. This is not charity, this is justice. It is a simple principle, but far reaching in its application. What are the duties of the preacher and the pastor? What he would ask of the pastor if he were a layman in the pew. What are the duties of the layman? What he would ask of laymen if he were a pastor. What does the doctor owe the patient? What he would demand if he were the patient. What does the lawyer owe the client? What the lawyer as a client would expect. What does the employer owe the employee? What he would expect of the capitalist were he a laboringman. What does the politician owe the public? Just what he would reasonably expect as a citizen from the public officer. In short, Christ's Law of Honesty is this—"Whatever you demand of another, that you owe to him."

No one will question the "inherent and absolute justice" of this law of living. But manifestly a large number in the community today do not follow this principle as their working code. Fine as it is as an ideal, it is not regarded binding in the practical business of life. The exigencies of the situation, the conditions which are beyond personal control, seem to some to justify conduct in commercial and political affairs which these same men would repudiate with scorn in private life. So, it has come to pass that there are, practically,

Two Standards of Conduct,

one for private life, the other for public and industrial life. It is the Robin Hood principle. Robin Hood was an honest man. He dealt squarely with his fellows and was kind to the poor. The worst thing against him was he had two standards of action — one for personal life, the other for professional life. If he robbed a man, it was in his professional capacity; and this was regarded as no blot on his personal character. He did not intend to be honest in personal character and dishonest in his profession. The same principle simply did not apply in his home and in his office.

Is not this the explanation of the prevalent enormities in business and in political life which have so shocked the moral sense of the people?

Recently the methods of certain political leaders and great business concerns have been made known to the public. These men who are now so conspicuous in the public eye are men of high ability and of unquestioned character in "private life." Some of them are stewards and deacons in

churches. They are shown by their own statements to be guilty of conduct in business and professional life which in private life would brand a man with infamy. What is the explanation? Simply this: These men have been "serving their constituency," acting in the "interest of the policy holders," and indirectly making themselves fat. They have been doing business by the "high-finance" code, by "the corporation law." In many cases these men do not regard their conduct as wrong, nor does the community. They are acting within the limits of the law, and of the common practice of the business and political world.

Now, there is no concealing the fact that many men make three distinctions in conduct — a deed is honest, dishonest, or law honest. If it is law honest, no further question need be asked. Under the euphonious phrase, "practical politics," a vast deal of dirty politics is justified. Under the pagan principle, "Business is business," men find an excuse for all sorts of crooked dealings. And the most alarming thing which we observe today is not the mere fact that certain United States Senators are convicted of high land theft, that officers of the Federal Government are found guilty of fraud, that the heads of great industrial and insurance corporations have been false to their trust, and have stolen the people's money, which was a sacred trust; but this is the menace of our political liberty and our moral safety — that dishonesty in business and in politics is excused if it is lawful, and that successful scoundrelism which keeps out of the penitentiary is not condemned. President Roosevelt recently said: "The man who debauches either political life or business life should be treated with contemptuous abhorrence." And the aroused American conscience says: "The President is right." Now, any man who takes liberties in action as a politician or business man that he would not take as a private citizen does debauch business and political life. If there are two standards of conduct, one for the man and another for the merchant, one for the man and another for the manager, we should cease to prate about government frauds, political corruption, and corporation extortion. If Christ's law of honesty contains the fundamental principle of justice everywhere, the man who makes a fortune, or gets a living, or who holds an office, in any other than a clean, straightforward manner, deserves the withering scorn of every Christian citizen.

What is the result of this double standard of conduct?

An Epidemic of Graft,

which makes self-respecting men hang their heads in shame. The moral sense of the country was shocked several months ago by the corruption which was discovered in the Federal Government. U. S. Senators voted money from the U. S. Treasury for personal expenses which were never incurred; gigantic frauds were disclosed in the letting of government contracts. The spirit of graft has spread like a deadly contagion into every department of our Government. It appears in our city government, in our consular service, in the Post-office Department, and in all our legislative bodies, State and national. It is not confined to political circles. The recent investigations in New York reveal its high-handed ravages in the management of

great industrial organizations. It is not confined to the great corporations and to the lords of industry. The small dealer is often as guilty of criminal misuse of money as the large. Every class of men, from the high "insurance official who buys bonds at par and sells them to himself as the finance committee" of the company at an advance, to the coachman who takes a commission on every purchase he makes for his employer; from the minister who uses his official position to promote some business scheme, to the clerk who appropriates office supplies for personal use, is guilty of graft. But we must not conclude that all men are dishonest. Unless the majority of men are honest and can be trusted, business cannot be transacted on its present scale of magnitude. The majority of men are, and mean to be, honest. But many are sadly lacking in moral discrimination. Dishonesty is so wide-spread that it is difficult for the honest man to be upright in his dealings. "The would-be-honest politician acquiesces in graft to get his nomination. The would be honest manufacturer participates in graft to get his share of the business." Now the root of these startling outbreaks of fraud and corruption, in high places and in low, in government and industrial life, is

The Spirit of Graft

which is permeating and poisoning our whole political and social body. It is the spirit which "teaches that men may take from the public what they may not take from one another; the spirit of getting something for nothing." That is graft. It is a new word. You will not find it in your dictionary. But its meaning is becoming clear. Personal profit acquired by the misuse of power, position or trust, is graft. This spirit, grasping and powerful, vulgar and vicious, is permeating our whole national and commercial life. Men disclaim their obligation to the same laws of honesty in business and in politics as govern them in private life, and then proceed to plunder and to make spoil of any trust, however sacred. You condemn severely and justly the individual public servants declared guilty of dishonesty — they cheated the Government in the postal service, they stole land from the nation, a senator accepted pay for work before one of the Departments; high officials in corporations were found guilty of dishonest, if not criminal, conduct. But I beg you to remember that they are essentially no more guilty than thousands and thousands of others. Whenever men yield to the temptation to prostitute their position, or power, or trust, to their own personal advantage, or to get something without making substantial return in service or money, they are guilty of graft, of dishonesty, according to Christ's law of honesty. Every dollar is tainted that does not have behind it service rendered, whether it is gotten legally or not.

One of the most striking exhibitions of this epidemic of dishonesty is in the

Growth of Industrial Gambling,

in spite of the legal efforts toward the suppression of gambling. The gambler is not a robber, for he does not take his neighbor's money by force. He is not a thief, for he does not take his neighbor's wealth by stealth. But he takes without giving any just equivalent — and that is dishonest. He may gamble with cards, with stocks, with grain, with pork, or with suits of clothes; but the method of the gambling does not affect the moral quality of the transaction. Lyman Abbott, in his "Christianity and Social Problems," is right. The desire to get something for nothing is a dishonest desire. "The endeavor to get something from another

without giving an equivalent therefor, is an endeavor to do a dishonest thing. No transaction is honest, according to this law, that is not, in its object and intent, beneficial to both parties."

Public sentiment in America forbids gambling with cards; public law forbids the lottery. But gambling in stocks and grain is practically sanctioned. There is a transaction in stocks which is as legitimate as in bonds or goods. But options which are mere bets upon the value or selling price of imaginary property is an endeavor to get something for nothing, and is wholly vicious. Such dealing has no moral justification. It is a notorious fact that a large part of the trade in grain is conducted in this manner. The real sales are insignificant compared to the fictitious ones. In New York on a single day 6,000 bushels of wheat were sold for actual delivery, and 44,000,000 bushels of imaginary wheat for gambling deals. Senator Washburn gives it as his opinion that "fully 95 per cent. of the sales in the Chicago Board of Trade are sales of a fictitious character, where no property is actually owned; no property sold or delivered, or expected to be delivered, but simply bets as to what that property may be worth at a designated time in the future."

In many manufacturing cities of the country, the gambling spirit has taken the form of a "Suit Club," whose members make a weekly payment of one dollar each, until the lucky number is drawn which secures for the holder a suit of clothes. Last year in the city of Lynn there were ten or twelve houses doing a "Suit Club" business, and they sold nearly 6,000 suits. This is a gamble pure and simple. It is a scheme to get something for nothing. According to Christ's law of honesty any business is dishonest that does not produce wealth, or render real service by honest industry of brain, or hand, or heart.

Again, there are

Extortionate Forms of Trade,

which, while lawful, are essentially dishonest. For example, the credit system which sells goods upon the installment basis, and requires the assignment of the purchaser's wages as security. A prominent clothing manufacturer says that suits which are made to sell in the retail trade for \$10 each are sold by the credit houses for from \$15 to \$25. The prices charged by the average credit house are from 50 to 100 per cent. in advance of the prices charged by houses doing a legitimate credit or cash business. Now, to charge an exorbitant price for goods, and then to bind a man over in legal servitude, so that the last cent of his wage can be seized in any State of the Union for five years, until the debt is discharged, is both demoralizing to trade and is fundamentally dishonest. There doubtless are some exceptions, but the bulk of this installment trade is downright extortion. And yet it is law-honest. But wherever it appears, whether in federal officer, senator, industrial manager, merchant or laborer, the spirit of fraud is the same. It is born in the dishonest desire to get something for nothing.

What is the Remedy for this Evil?

1. A campaign of education, which will seek to increase intellectual discrimination and moral sensitiveness. A Taft in Ohio, a Weaver in Philadelphia, and a Jerome in New York, bear witness to the power of the aroused public conscience.

2. In raising the standard of individual honesty rather than in seeking statutory reform. The community will become honest only as individual men become honest.

3. Proclaim in the press and in the pulpit one standard, and one only — of honesty — for the man and the manager; one standard, and one only, for the man and the politician; one standard, and one only, for the man and the minister.

4. More important than all, convert the dominant passion of greed for gain into the passion for service, so that the purpose of the Nazarene may become the burning ambition of every man: "I came not to be ministered unto, but to minister."

The supreme need of the hour is not one magnificent spasm of righteous devotion which produces a sensational crusade against fraud and graft, but the birth of honest purpose in the breast of every man, the fearless exposure of corruption everywhere — in government, in business and in the church; a devotion to righteousness that loves integrity so much that it will make a man face failure, and poverty, and public censure, rather than be a silent partner to any wrong.

But the reform which we seek is no easy victory. The revival of common honesty will come not by preaching mere honesty. The temple of our civic and commercial life will be purified not by denouncing graft in screeching tones. Morality must be continually inspired and enforced by religion. And religion must be kept sane and sober by evermore making its supreme duty the moralizing of all life after the pattern of Jesus. We must see our duties to our fellowmen in the light of our supreme duty to Almighty God.

There are manifestly, then, two great living needs, which mark out the path of duty for every one of us: First, for every Christian man to live, in business and in politics, a life above the reproach of degrading suspicion. Second, for the church to set its face like a rock against fraud everywhere, holding up the everlasting difference between right and wrong, and insisting with the emphasis of Jesus upon the incomparable worth of character, without which, knowledge, and skill and wealth are a menace to possessor and community.

Bishop Hamilton in Hawaii

WE are favored with Honolulu papers, printed in English, which give generous and very interesting reports of the sessions of the First Missionary Conference, just held by Bishop Hamilton in that city. This is the way in which his arrival was announced:

"Bishop John W. Hamilton, D. D., LL. D., of the Methodist Episcopal Church, arrived by S. S. 'Manchuria' yesterday. He is accompanied by his wife, daughter Gertrude, niece Hellene and sister-in-law, Mrs. Battelle, of Boston. The Bishop and Mrs. Hamilton are the guests of Mrs. W. L. Howard, Beretania Avenue, and the other members of the party will reside at Waikiki. They are all more than delighted with Honolulu and appreciate the warm aloha reception tendered them. Last evening they attended the Christmas exercises in the First Methodist Episcopal Church, and the Bishop made a few remarks. He will occupy the pulpit of the Methodist Church next Sabbath, both morning and evening. He is a fine pulpit orator and we bespeak for him large audiences. A public reception will be tendered the Bishop, family and friends, next Friday, 29th inst., in the grounds of the church, at which by courtesy the Hawaiian band will play."

The Conference was made up of English, of Koreans and of Japanese. It ran awhile in one language, then in another, but all under a pentecostal spirit. The doxology was sung in three languages. The report of one service says:

"The Methodist Church was filled to overflowing. The right section was largely occupied with Koreans and the left with Japanese, leav-

ing the white people mostly in the centre. 'Onward, Christian Soldiers' was sung in three languages at once — English, Korean and Japanese."

From an address made by Bishop Hamilton on a public occasion, we take a few sentences. The Bishop said:

"I was over on the other side of the Pali today, and the scenic effects are certainly magnificent. As you go up the canyon you have no idea of the panorama which suddenly bursts upon the view. It reminded me of the Lakes of Killarney. The villas along the way are very pretty spots, and the rainbows on the other side are unlike anything I ever saw before. Where there were not clouds for the background the rainbows formed against the grass, the first time that I ever saw that phenomenon. I expect to be here the rest of January, anyway, and hope, now that the Conference is over — which has been very exacting of my time on account of being the first Conference to be held here — I shall have an opportunity to see something of your lovely city and meet more of your delightful people. I also hope to see something of your other islands before I go."

A pleasant experience is thus reported:

"Mr. and Mrs. W. L. Howard and Dr. and Mrs. J. T. Wayson gave a tally-ho party, going over the Pali to Mrs. Allen's place near Kaneohe. In the party as guests were: Bishop John W. Hamilton, president of the Methodist Conference; Mrs. Hamilton, Miss Hamilton and Miss Battelle, of San Francisco; Miss Fenton, of Buffalo, N. Y.; Pastor J. W. Wadman, of the First Methodist Church of Honolulu, Miss Wadman, Miss Alta Morrison, the pastor's assistant; Miss Jayne, superintendent of Susanna Wesley Home; Mrs. Nichols, Mrs. Meredith, Mrs. Alex Lyle, Miss Edith Lyle, Mr. and Mrs. Mark Johnson, Miss Mowbray, of San Francisco, Miss Brooks and Mrs. Richards. The party had luncheon on the grass at Kaneohe, and returned late in the afternoon delighted with the trip."

The present condition of the church may be gathered in brief from the following, taken from the reports of the treasurer and the secretary of the Conference: Baptisms 571, an increase over last year of 439; members 810, an increase of 401; churches 12, an increase of 6; value of church property \$36,510, an increase of \$13,290; parsonages 6, an increase of 4; value of parsonages \$12,650, an increase of \$3,900; total amount paid on buildings \$12,175, an increase of \$12,145; number Sunday-schools 23, an increase of 12; scholars 1,279, an increase of 758; number of preaching places or stations 44, an increase of 26; pastors or evangelists 16, an increase of 9; total benevolent receipts (missions, church extensions, Sunday school union, freedmen's aid, education and women's home missionary) \$411.90, an increase of \$260.90.

The *California Christian Advocate* says: "Bishop Hamilton has captured the hearts of all. The press reports his addresses in full and he has had access to all the forces that are struggling together to work out a new destiny for the Hawaiian Islands."

The Foot-path to Peace

TO be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and with spirit, in God's out-of-doors — these are the little guide-posts on the foot-path to peace. — *Henry Van Dyke.*

THE FAMILY DEPARTMENT

Laughing and Living

L. C. TULLOCH.

A smile his face seemed ne'er to leave,
Although he worked from dawn till eve,
His toil a pittance giving.
"Why do you laugh?" to him we cried:
He laughed again, and thus replied:
"I'm laughin' 'cause I'm livin'."

"I'm poor, but still the sun shines bright,
The breezes blow, the rain falls light,
To me rich blessings givin'.
I have the trees, the grass, my friends,
Abundant gifts the 'Good Man' sends,
And laugh because I'm livin'."

So why should we, to whom much more
Than to this man of earthly store
The Lord above is giving,
E'er show the world a face that's sad?
Look, then, for all that makes life glad,
And laugh because we're living.

THE PROVING

GRACE WILLIS.

GREAT difficulty and perplexity had suddenly come to her, a woman of quiet, simple life. A heavy burden seemed about to fall upon her, greater, she thought, than she could bear. In her distress her faith almost wavered; she wondered if God could have forgotten her.

An open Bible lay upon her lap one day, and she was listlessly reading. Jesus and His disciples had gone up into a mountain, and an eager, clamoring multitude had followed. Jesus, seeing them, turned to Philip and laid a great responsibility upon him, that of solving a difficult problem: "Whence shall we buy bread, that these may eat?" Philip figured it up quickly and answered hopelessly. Why should Christ lay the burden upon him; he had no resources, and it was a tremendous task; he could do nothing. But he had forgotten to look to the Master, for (and as the burdened woman read, the light broke in upon her), "This He [Christ] said to prove him; for He himself knew what He would do." The multitude were fed so easily and miraculously, and Philip had naught to do but to trust, and to do the simple things which Christ commanded.

Faith and love and trust came back to the woman. "'Lord, I believe; help Thou mine unbelief!'" she prayed. "Thou art better to me than all my fears. Help me to stand the proving! Thou hast not forgotten me. Thou art testing me. I do trust Thee. 'I can do all things through Christ which strengtheneth me.' I lay it all upon Thee. Help me to do whatsoever Thou sayest."

She endured the testing, and the Master took her burden.

Milwaukee, Wis.

The Spiritual Microscope

"One day is with the Lord as a thousand years." — 2 PETER 3: 8.

PETER has learned the use of the microscope since he was a youth in Galilee. He was then all for the telescope — for bringing big things near. He saw the opposite hills across the sea so near that he thought he could reach them at a bound. To plant his feet upon the wave, to build his tabernacle upon the mountain, were his first ideals of glory. The aim of his youth was to diminish great things — to see a thousand years as one day. But with age there has come to him the other side of the picture — the magnifying of little things. The microscope takes the place of the telescope. He had begun by seeing big things as trifles; he ends by seeing trifles as big

things. To the eye of his youth a thousand years were as one day; to the eye of his age one day is as a thousand years.

I should like my latest experience to be that of Peter — the experience of God's microscope. I need it in old age more than in youth. In age I have the sense of wasted years and little time to retrieve them. I am deterred from amendment by despair. How can the short time at my command outweigh the long years I have squandered? How grateful is the answer of God's microscope — "One day is as a thousand years!" Thy Father says to thy soul: "I measure not thy path by length of time. One day in My courts can retrace the steps of a thousand days outside My courts. Hast thou pondered the meaning of the eleventh hour? Hast thou considered the promise to the penitent, 'Today shalt thou be with Me in Paradise?' Thinkest thou he got too generous measure? He did not. There was nothing pretermitted from his discipline; it was only compressed. He saw the kingdoms of the world in a moment of time — not in their glory, but in their unrighteousness. There are for him and for thee moments of acceleration — times when I bind together yesterday and today and tomorrow. Say not it is too late to retrace so long a journey. My Spirit has wings. One day in My chariot can bring thee home — home to thy first purity. Spring into My chariot, thou that hast wandered far astray. Spring into My chariot, and I will bear thee back in a night — back to the child Jesus, back to the angels of Bethlehem, back to the shepherds' song! One hour with Me will redeem a thousand erring years." — GEORGE MATHESON, D. D., in "Leaves for Quiet Hours."

The Wickedness of Growing Old

LET us look steadily at that weary face, and then thank God that He has sent us notice! "That age," let us say to ourselves, "is skin deep. Horrid, too, of course. And we must give some attention to it, and lessen it in any honest way we can, because nobody wants to be aesthetically unpleasant to anybody else. But real age — that we must be on the watch for! These tired eyes, this dull complexion, are in themselves of slight importance; as warnings they are of enormous importance." And quickly we will begin to throw up defences against our subtle foe. Self-examination, the search for symptoms, is the first step.

Are we dull to other people's anxieties and concerns? Do they bore us? Are we shut up within our own plans and pains, our own pleasures? Hah! *Selfishness!* The beginning of the end; the first gray hair, so to speak. Are we complacently satisfied with things as they are? Do we resent innovations — automobiles or servant girls' unions or any other new, aesthetically objectionable or materially disturbing thing? Are we contemptuously impatient at change? *Stagnation!*

Do we feel we are certainly and entirely

right in our theories of life and conduct, or even of art or science or amusement? Are we sure that we are the people, and wisdom and religion will die with us? That orthodoxy is our doxy, and heterodoxy is everybody else's doxy? *Intolerance!* Blindness, deafness, senility of the soul! Here, then, are the three deadly symptoms of old age:

Selfishness — Stagnation — Intolerance.

But, happily, we have three defences, which are invulnerable; if we use them we shall die young if we live to be a hundred. They are:

Sympathy — Progress — Tolerance.

— MARGARET DELAND, in *Harper's Bazar*.

The Angel of Helpfulness

"SHE has the face of an angel!" cried a summer visitor enthusiastically, looking admiringly after a young girl who had lately appeared for a moment among the guests on the hotel piazza.

"I don't know about that," answered a lady, pleasantly, "but she has the hands and feet of one!"

The sweet, unobtrusive deeds of helpfulness which one and another gratefully remembered seemed to justify the somewhat extravagant praise which had been spoken. To one, an invalid, she had been quietly attentive in the matter of shawls and cushions and evening wraps and an early reading of the daily papers. Another, a tired-looking little mother with three babies, had found them again and again mysteriously spirited away for hours at a time, and always returned in safety and high spirits, ready for her refreshed and happy greetings. Children with cut fingers and bumped knees had a way of running up to tell her all about it. There was no end to her quiet, unaffected ministrations. It is not strange that the pretty girl was a favorite, or that her prettiness seemed in some way to differentiate itself from that of other girls. It was, as the clear-sighted lady hinted, something not of face and smile alone — rather the halo of helpfulness.

Why should we not all be "angels" of that sort? It will not take us away in the least from our ordinary avocations. The kitchen angels in Murillo's famous picture are busy only about pots and pans, but how they ennoble and glorify the business! White wings are not at all essential for one to put the kettle on the fire in an angelic manner. The "lady with the lamp" who will forever wear a halo in hospital memory, did common sick-room service. No matter what drudgery falls to our lot, it is certain that, if we try, we can discover an "angelic" way of doing it. For what is our instinctive notion of the meaning of that word? What but helpfulness? Service, ministering, sympathetic, looking out for Number Two rather than for Number One — thoughts such as these arise. — *Well-spring*.

The Uncompelled Cloak

GRACE JEWETT AUSTIN.

THE short winter day was rapidly closing, and the darkness seemed to settle down over Dr. Burns' study in waves. He looked up from his writing, put out his hand for a match, then, changing his mind, walked to the rear windows and looked out over the busy city where lights were beginning to twinkle. The study was a large room, occupying the entire rear of the second story of the parsonage, with windows upon its three sides. Both eastern and western sunbeams visited it, while from the southern windows one could look across the long stretch of roofs and chimneys, away to the hills beyond. But not tonight; for, with the darkness, great wet snowflakes were beginning to fall, shutting away the hills.

The Prosperity Street Church and its parsonage, at the study window of which Dr. Burns was standing, faced, of course, upon the beautiful asphalted and tree-bordered Prosperity Street, overlooking the Park; but along the rear of both, and indeed extending parallel to the entire street, ran Watkins Alley. Except upon the church property, this alley was bordered upon either side by a row of low houses, sometimes tidy dwellings of coachmen and butlers, but oftener more of the shanty character, the homes of the poorest laborers.

Since Dr. Burns could not look away to his beloved hills, he turned his gaze down to the alley beneath him. A strong arc light was burning not far from his window, for "no dark alleys" was one of the watchwords of the city fathers. As he watched, he saw poor old Martha Hicks toil wearily by with a heavy basket of washing, saw her slip and only recover herself with difficulty. Every day she went by with such a basket. Then his attention was drawn by yells and cat-calls down the alley, and he caught a glimpse of "the gang"—a dozen young roughs who managed to keep just beyond the reach of the police. Martha's boy was among them. And then along the bright electric path came reeling old Jake Rogers, finding the alley scarcely wide enough for his meanderings. He, too, had sons in the gang. Dr. Burns watched it all with a look of wonder and sorrow. More often at this hour he stood at the western window and watched the sun go down behind the bay.

There was a thoughtful expression on his face as he lit the droplight on his desk, then turned to a case and chose a volume from a choice set of Ruskin that had been a parishioner's gift. He turned the pages slowly till he found what he wished. They were strong words, but they seemed to fit the scene he had watched in the alley:

"The bishop's office is to oversee the flock. The first thing that a bishop has to do is at least to put himself in a position in which at any moment he can obtain the history from childhood of every living soul in his diocese, and of its present state. Down in that back street, Bill and Nancy, knocking each other's teeth out! Does the bishop know all about it? Has he his eye upon them? Has he had his eye upon them? Can he explain to us how

Bill got into the habit of beating Nancy? If he cannot, he is no bishop; he has no sight of things. 'Nay,' you say, 'it is not his duty to look after Bill in the back street.' What! you think it is only the fat sheep with full fleeces he should look after, while the hungry sheep look up and are not fed? 'But that's not our idea of a bishop.' Perhaps not, but it was St. Paul's."

The Dr. shut the book, and took up his closely written sermon-sheets. "The Uncompelled Cloak," was written at the top of the first page, with the text: "And if any man take away thy coat, let him have thy cloak also." Then he read carefully the pages that had seemed true and heartfelt to him an hour ago. It was an earnest plea to his people to pour out the treasure of their love and service without compulsion; not to stop with performing duty, however good that might be, but to go on in rich experience to devoted, freewill service. The sermon abounded in illustrations that had seemed to him pertinent, that were pertinent; but had they touched his own life and experience? This was the thought over which Dr. Burns was pondering that winter night.

He left his desk and went over by the firelight. Prosperity Street!—how much it meant to him! Here stood his church, his home, the homes of scores of his people. How he loved them all; how faithfully he had tried to work for them all, to love and pray them nearer the kingdom! But after all, was not that his required service, the coat he must give, if he would be a faithful pastor? And now Watkins Alley had looked up to him with that pathetic appeal. Had he a cloak also for that?

There was a light tap at the door, and his wife entered. She came over and looked down at him in the firelight.

"Puzzled, John—or just tired?"

Dr. Burns looked up with the special smile that was kept for her, and said:

"I am wondering whether the pastor of Prosperity Street has also been the pastor of Watkins Alley." Then, as was so often his custom, he told her the leadings of his thought, and waited for her counsel. It was not ready the moment he quit speaking, but at last came the answer he desired:

"It seems to me, John, we must lengthen our calling list."

Sunday morning there was at least one new hearer to listen to Dr. Burns's eloquent words about "The Uncompelled Cloak." She was a bent little old lady, quietly dressed in black, who walked with the minister's wife to her pew. There were a few who recognized Martha, and wondered; but after the service Mrs. Burns introduced "Mrs. Hicks" to many "elect ladies," and their kindly greetings sent her home with a warmer heart than she had carried for years.

And those calls were made also. Mrs. Burns carried a glass of jelly or a package of tea in her hand more often than a card-case, it is true, but her calls seemed none the less welcome.

Jake Rogers learned to stop at the parsonage kitchen door for a cup of hot coffee, many a time when his old enemy was attacking him, and the coffee and

kind words together helped him fight his battle.

The Epworth League, led on by Dr. Burns, worked valiantly at the problem of the "gang," and conquered. When a Watkins Alley baseball nine played the Prosperity Streeters—yes, and beat them, too—there was more accomplished than a ball game. The "gang" has not yet gotten farther than the back seats of the Sunday evening devotional service of the League, but those back seats represent an advance not to be measured this side of Paradise, from their former Sunday evening haunts.

Almost a year from the night when Dr. Burns received his new view of the possibilities of service, he stood again by that rear study window. This time the moon was shining, the distant hills and the bay gleamed like silver, and the very alley seemed to be glorified. Jake Rogers tramped homeward with a firm step. Martha Hicks passed by, but her stout son was carrying her basket, and no trace was to be seen of the "gang." The gladness of it all came to Dr. Burns with overwhelming force. It was Christmas Eve, and just as the sun set behind the hills, the chimes from the belfry above began to play: "Come, all ye faithful, joyful and triumphant!" The rich waves of sound rolled along Watkins Alley as joyously as they sounded down the length of Prosperity Street, and the Doctor's heart sang with them: "Good-will to all mankind!"

Bloomington, Ill.

THE CEASELESS VIGIL

"Behold, He that keepeth Israel shall neither slumber nor sleep."—Psa. 121: 4.

[A hospital nurse was wont in the intervals of her night watches to look from the window of the ward over the sleeping city beneath, and derived great comfort from the thought of the unsleeping care of God. The incident suggested this poem to the writer, who has herself been "shut in" for many years.]

Lo! night is here. From darkened space
The slumb'rous shadows steal,
With gentle touch on drooping lids
Tired eyes in sleep to seal.
And none need fear to lay them down,
For One still vigil keeps:

"He, watching over Israel,
Slumbers not, nor sleeps."

But, while the many take their rest,
Others there are who wake,
And long throughout night's weary hours

For morning light to break.
Yet he who stays his mind on Him,
This thought in comfort keeps:
"He, watching over Israel,
Slumbers not, nor sleeps."

Still others are there who the night
Must spend in journeying far,
Through deep defile, o'er rugged peak,
And where thick perils are.
But His beloved this knowledge sure
Dauntless in danger keeps:

"He, watching over Israel,
Slumbers not, nor sleeps."

Nay, do they sleep, or do they wake
To suffer or to grieve,
Or to toil on while others rest—
He none doth ever leave.

'Twixt all His own and evils all
His sheltering wing He keeps,
"And, watching over Israel,
Slumbers not, nor sleeps."

—AMY PARKINSON, in *Christian Advocate*.

The Other Side

THERE was trouble in the big house at the corner. The afternoon papers reported the sudden death of Henry Bargham, one of the city's merchant princes, a man of wide interests and many friendships and broad-minded citizenship. To the two women in the great house all this was nothing. What had the city to do with it, or any one except themselves? He had gone out in the morning as usual, with the merry, affectionate word of farewell that had never failed through all the years. At eleven o'clock he was brought home — and the very props of life had fallen.

Eleanor Bargham, the daughter, was stronger than her mother. She was young, and she had much of her father's steady strength, although no one had realized it because it never had been called upon before. Her mother, who had passed from a petted girlhood in her father's home to a petted womanhood in her husband's, was completely crushed. She would see no one, answer no message, decide nothing.

So, after the first stunned hours, the daughter quietly took control. In those hours her young face had grown years older and full of bitterness. She could see nothing but cruelty in this that had come upon them.

There were letters and telegrams and messages, hundreds of them. Eleanor read them all — with her eyes — and put them away to be acknowledged later; her heart had not read them. Yet on the second afternoon there came a letter that caught her attention.

"R. W. Burgess," she read, glancing at the signature first, as she always did, "Letter-Carrier, Route 27" — why, that must be their own postman!

With a faint emotion of surprise she turned back and read the letter. It was brief, but when she had finished it there were two words that she could not put away.

"Nobody knows how much help and encouragement a life like Mr. Bargham's gives to us who stand in small places; it makes us feel that we've got to live the same kind of lives, although of course in an infinitely smaller place."

The second was, "We lost our only daughter last month, so we know. That is why her mother and I have ventured to send our sympathy today."

The morning after the funeral Eleanor gave word that she wanted to see the postman when he came, and when the double ring of the door-bell was heard, she hurried down to the door.

"I wanted to thank you for my mother and myself," she said to the blue coated carrier. "It hurt us that you and your wife should be so good to us when we had known nothing of your sorrow."

The postman looked down the street, full of the springtime beauty of new leaves and buds.

"How should you know?" he asked, simply.

"But we might have!" Eleanor cried, passionately. "We might if we had only thought!"

He shook his head. "It takes things — like this — to make us understand, most of us. We didn't before. Now you'd be surprised to know how often I wonder if I am carrying sad news. When you've had sorrow yourself you feel as if part of you belonged to everybody else in trouble."

"I never thought of it that way," the girl said, with a quick breath.

"You will, miss," he answered, quietly. "I didn't at first till my wife helped me."

The postman went on down the street and Eleanor closed the door. Her eyes were no longer hard. Dimly, through the

aching loneliness, she began to understand the beautiful other side of sorrow. — *Youth's Companion.*

When a Doctor was Good Company

A CERTAIN country minister was the owner of a swift and spirited horse. On one occasion, while he was driving through the village, he overtook the local physician on foot.

"Jump in, doctor," he said, pulling up. "I've got a horse here that goes pretty well."

The doctor jumped in and the parson drove off. The horse did go well, in the sense of speed, but in a little while it began to behave badly, and ended by tipping over the carriage and spilling both the occupants. The doctor jumped to his feet and felt himself all over to see if he were injured. The parson also got to his feet.

"Look here," exclaimed the doctor, "what do you mean by inviting me to ride behind a horse like that?"

"Well, you see," gasped the parson, "luckily this time there are no bones broken, but I always like to have a doctor with me when I drive that animal."

Merely a Parable

IT is regrettable but true that among our colored brethren of the Sunny South the stealing of poultry is not considered a heinous sin. Indeed they seem to look upon the matter very much as did Huckleberry Finn, who said, if I remember rightly, that his "pap" always took along a chicken when it didn't seem to be "roosting comfortable," because even if he didn't need it himself, it was an easy matter to find somebody who did. An amusing story is told of how a negro preacher once took advantage of this weakness among his parishioners.

Just before the collection was taken up one Sunday morning he announced that he regretted to state that a certain brother had forgotten to lock the door of his chicken house the night before, and as a result in the morning he found that most of his fowls had disappeared.

"I doan' want ter be pussional, bredren," he added, "but I hab my suspicions as to who stole dem chickens. I also hab reason to believe dat if I am right in dose suspicions, dat pusson won't put any money in de plate which will now be passed around."

The result was a fine collection, not a single member of the congregation feigning sleep. After it was counted the old parson came forward.

"Now, bredren," he said, "I doan' want your dinners to be spoilt by wonderin' where dat brudder lives who doan' lock his chickens up at night. Dat brudder doan' exist, mah friends. He was a parable, gotten up for purposes of finance." — *Selected.*

A Lesson Others Might Learn

IN a railroad train Bishop Brooks of Boston leaned across the aisle and toward an intelligent looking man, and asked:

"What were you going to remark?"

"I was not going to remark anything."

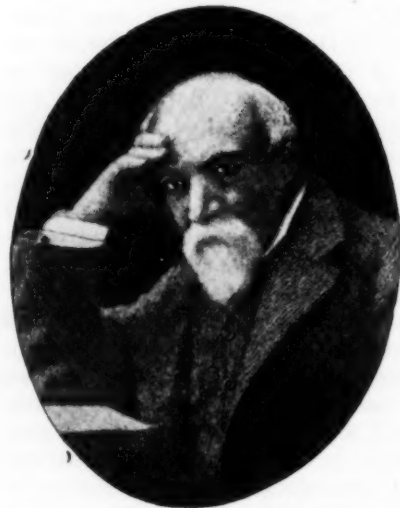
"But you looked at me, and seemed about to say something to me."

"Yes, I am said to be very deceptive that way. I used to say things and make remarks as soon as I thought them. I have often thought I had something to say, and discovered after I had said it that I ought to have kept my mouth shut."

— What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but, ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it. — *Exchange.*

DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

He at least believed in soul, was very sure of God. — *La Saisiaz.*

January 22

There's a world of capability
For joy, spread round about us, meant for us,
Inviting us.

— *Cleon.*

January 23

But friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.

— *Paracelsus.*

January 24

Hold on, hope hard in the subtle thing
That's spirit: though cloistered fast soar free.

— *Pacchiarotti.*

January 25

This world's no blot for us,
Nor blank; it means intensely, and means good;
To find its meaning is my meat and drink.

— *Fra Lippo Lippi.*

January 26

O God, where do they tend — these struggling
aims?
What would I have? What is this "sleep"
which seems

To bound all? Can there be a "waking" point
Of crowning life? The soul would never rule;
It would be first in all things, it would have
its utmost pleasure filled, but, that complete,
Commanding, for commanding, sickens it.
The last point I can trace is — rest beneath
Some better essence than itself, in weakness:
This is "myself," not what I think should be;
And what is that I hunger for but God?

— *Pauline.*

January 27

God! Thou art Love! I build my faith on that.

— *Paracelsus.*

January 28

Honor is a gift of God to man
Precious beyond compare; which natural
sense
Of human rectitude and purity —
Which white, man's soul is born with — brooks
no touch.

— *The Ring and the Book.*

BOYS AND GIRLS

ABOVE REVENGE

ANNIE LEWIS PINFOLD.

"WHERE is mother? I want her," said an impatient young voice at the study door.

The minister turned around from his writing and saw a red-faced, tousled boy standing there with his hand still on the door-knob.

"Your mother has gone to spend the afternoon with Mrs. Clark. What did you want, my son?"

Casting a second glance at the lad, and noting his ruffled aspect, Mr. Graham continued:

"You seem to be in trouble, young man. Surely not fighting, I trust. Come in, and let me fill mother's place for once."

He beckoned the boy to the low couch near the fire, and wheeled his own chair around to face it.

Harry walked over slowly and seated himself; then in response to his father's encouraging, "Now," burst out vehemently:

"It's that hateful Dan Simmons. He played a dirty, low trick on me this afternoon just because I took away a frog that he was tormenting at noon recess and flung it over the wall into the brook. I knew he was mad, but he didn't say anything then, so I never had any suspicion of what he was going to do. You see, Miss Hallowell is dreadful nervous an' steriky, so she can't bear to look at frogs or bugs or mice or—anything. Well, when she called me up to the board to explain a diagram in physical geography, what should jump into her lap but a big green frog! He landed plump on her hands. Gracious! Didn't she screech! Then she went off into some kind of a fit, and the principal and other teachers had to come in and look after her. Pretty fine rumpus, I can tell you."

Harry paused a moment for breath.

"I fail to see where your trouble could be, so far," remarked his father.

The boy's eyes flashed as he resumed his story:

"Why, 'twas this way. When Mr. Dexter began to investigate, more than a dozen scholars declared that the frog jumped out of my coat pocket. They were boys and girls whose word was good. It didn't do a mite of good for me to declare that I did not know a thing about it, not at all, for Dan got up and said that I took a frog away from him before school that looked just like that one. That settled it, and tomorrow my punishment will be measured out, according to the amount of injury to Miss Hallowell's nerves."

"Then," more slowly, "after school Simmons began to jeer and hoot at me, and I told him just what I thought of him. He flew at me, and I had—really had"—deprecatingly—"to defend myself. I fancy that he is satisfied that I can, for the last I saw of him he was sitting in a mud-puddle, spitting out the sand that he scooped up when he fell," chuckled Harry.

Mr. Graham's mustache twitched in a queer way, but he only said:

"It would be a good idea to call at Miss Hallowell's home presently, apologize for the fright you unintentionally caused, and explain matters as you have to me. If your record before this has been clean, I do not think they will deal very hardly with you."

"I'll pay him back for it, though," muttered Harry, wrathfully. An angry light glittered in his eyes, and he clenched his brown fists. "If he thinks he can walk over me in this way, he'll find out his mistake very soon, for I'll be even with him before long."

"Softly, my boy!" cautioned the minister. "Take time to think. What do you propose to do for the sake of revenge?"

"Oh, I'll plan some way before morning," Harry said.

"Are you going to emulate him, and play a low trick on him to make it 'even'?" queried his father. "Because, by so doing, you will have to lower yourself to the level of his standard of conduct. Just hand me that old leather-bound book on my table, and read what it says just there."

Harry read aloud: "'Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon. This is certain, that a man that studieth revenge keepeth his own wound green, which otherwise would heal and do well.' Humph! According to that, it's my duty to ignore what Simmons did to me."

"And that would be too hard, eh, Harry?" asked Mr. Graham.

"The fellows will think I'm a 'softy' if I pass it over," was the dubious answer. "But I'll try it, and see how Bacon's ideas work, applied to grammar-school rows."

"A dignified silence may frighten and puzzle him more than any other thing," commented the minister.

"And the memory of that mouthful of dirt, too," laughed Harry.

"There's a better book and a better rule for such cases. Can't you 'heap coals of fire on his head'?" came a gentle suggestion as Harry was leaving the room.

Harry shook his head, doubtfully:

"Most too rough on a fellow, that would be." Then, hesitating as he caught the wistful look in his father's face: "Besides, there's nothing of the kind to do unless—unless I get him the place on our ball team that he wants so bad. But we want only decent fellows on it."

"Perhaps that would make him over into one," his father said.

The next noon Harry reported: "I told Dan last night I'd fix it all right about the ball team. Never said a word about the frog; but when I got to school, he'd told Dexter about it. You were right after all, father."

Milton Mills, N. H.

"I may be forgetful, ma," said Tommy, looking up from his book, "but I ain't so forgetful as sailors are."

"How do you mean?" asked his mother. "Why, they can never remember the weight o' their anchor. They have to weigh it every time they leave port."—*Driftwood.*

The Red Jacket

MARGERY was fond of color, and so when Uncle Jack bought her a nice jacket, it was natural that he should select a pretty red. Margery thought she had never seen anything so lovely, and on the very morning it came she teased to wear it over to grandma's.

"But it is not a pleasant day," urged mother, "and if it should rain, you would spoil all the freshness of your pretty garment." But Margery could not bear this disappointment, and for once in her life she was, we are sorry to say, almost as cross as a little girl can be.

Mother was grieved, but as she sometimes allowed Margery to have her way and suffer the consequences, she left it entirely to Margery to decide, and made it quite plain to her, also, that if any harm came to the jacket, she would have to bear her misfortune without complaint.

Margery took an umbrella and started down the street. She did not feel exactly comfortable, for it was a rare thing to disagree with mother.

As she tripped gayly along she felt a drop of rain, and, opening her umbrella, she went bobbing along up the hill.

Now grandma owned a cow. She was not a very friendly cow at best, and she certainly was very curious. When she saw the bit of bright red coming across the field, and half concealed by a huge black thing, she threw up her head and made her way toward the object.

Margery, unmindful of the excitement she was causing, came along, busy with her thoughts. Suddenly she heard a thud! thud! and, looking up, she saw the old red cow, with head down, bearing toward her. Margery was used to cattle, and she did not wholly lose her presence of mind. She looked about for some shelter, and, seeing the old pulpit rock, she ran with all speed, and climbed it nimbly before the cow came round from the other side.

Margery had thrown her umbrella out of her hand when she climbed the rock. The wind bore it down the field, and the cow, attracted by this new wonder, moved away after it.

Margery did not dare to leave the rock, and the rain was now coming down heavily, and there were fine drops all over her new jacket. A more miserable little girl could hardly be found, and she began to cry. She took off her coat and rolled it, damp as it was, in a tight bundle, and looked away toward grandma's house to see if help were in sight.

It seemed years, and it was some time, before grandma, looking from her side door, saw the little huddled figure on the rock and the old cow running about the field, chasing some tumbling black object. She quickly called Uncle Jack, and he came down the field on the run. Seeing Margery was safe, he made after the umbrella, which he captured and closed to use as a goad to drive the old red cow back to her feeding, and then he came over to the rock.

"Well, chicken, what in the world are you doing down here?" he said, as he held up his arms to her.

"I wanted grandma to see my new jacket first of all," sobbed Margery, "and now the old cow has spoiled it all!" and little by little the story came out.

Of course grandma unrolled the poor little garment, and pressed it out nicely, not forgetting to marvel over its beauty; but some of the freshness was gone, and it always reminded Margery of the time she had her own way. — *Selected.*

THE SUNDAY SCHOOL

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Lesson V -- February 4

THE TEMPTATION OF JESUS

MATTHEW 4: 1-11.

[Read Mark 1: 12, 13; Luke 4: 1-13].

TIME. — Directly after the baptism of our Lord; probably in the summer of A. D. 26; possibly early in A. D. 27.

PLACE. — The wilderness; probably some part of the desolate region between Jerusalem and the northern end of the Dead Sea. Mount Quarantania, the traditional scene of the temptation, derives its name ("Mountain of the Forty Days") from the period of our Lord's fast.

HOME READINGS — Monday — (Jan. 29) Matt. 4: 1-11. Tuesday — Deut. 8: 1-6. Wednesday — Psa. 91: 9-16. Thursday — Deut. 6: 8-16. Friday — James 1: 1-15. Saturday — Eph. 6: 10-18. Sunday — Heb. 2: 10-18.

GOLDEN TEXT. — "In all points tempted as we are, yet without sin." — Heb. 4: 15

Our relation to Jesus is that of those who have been tempted and have sinned to one who though tempted was without sin. His exposure to temptation was involved in His humanity. Because He was a real man He had all the susceptibilities to temptation which belong to human nature. When "the Word became flesh and dwelt among us" He made Himself subject to all the assaults of evil to which life in the flesh is ever exposed. To have evaded such exposure would have made the life of Jesus a colorless thing without moral worth. Men and women fighting their way through, falling often, and sorely wounded, but still heroically struggling against evil and strengthening their souls through struggle, would stand more admirably than Jesus if He had never known temptation. The Captain of our salvation must know what the fiercest fightings of temptations are. And this is the basis of His sympathy with us in our temptations. "For that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 17, 18). But we mistake if we think that because Jesus never sinned He is, therefore, unable to sympathize with the sinful as deeply as He could if He had also experienced the pains of guilt. This is not the fact among men. Not the most sinful, but the most holy, are the most tenderly compassionate toward the sinful. The heart of the saint, not the heart of the criminal, is touched with pity for a fallen fellow man.

The Meaning Made Plain

I. *Days of Trial* (Verses 1, 2). — 1. Then — immediately after the baptism of Jesus (Mark 1: 12; Luke 4: 1). He was led up of the spirit (which should here begin with a capital letter), the same Spirit which had descended upon Him like a dove (Lesson IV, verse 10). So strong was the impulse, that Mark uses the word "driveth" instead of "led"; but the power exerted was "not physical, but moral." Jesus was guided to a solitude, the haunts of wild beasts (Mark 1: 13). Wilderness conditions are plentiful between Jerusalem and the Dead Sea. Mount Quarantania, the traditional scene of our Lord's temptation (see note on "Place"), is a rugged pile of rock rising twelve or fifteen hundred feet above

the plain; its sides, in places almost perpendicular, are riddled with caves. To be tempted. — To be put to the test, morally and spiritually. That Jesus was tempted in all points like as we are (Heb. 4: 15 and Luke 22: 28) is an evidence of His thorough humanity, and should encourage us (Heb. 2: 18). In the Scriptures the word "tempted" is used with two meanings: in the sense of testing faith — "God did tempt Abraham" (Gen. 22: 1); and in the sense of soliciting to sin — "God cannot be tempted, neither tempteth He any man" (James 1: 13). It is in this second sense that Jesus now suffered. But with every temptation God provides a way of escape, and like all evil, temptation has consequent uses and advantages for the tempted one. Of. — By. The devil — Diabolos, the accuser. The personal spirit of evil is here meant; our "adversary," who continually seeks "whom he may devour" (1 Pet. 5: 8).

2. When he had fasted forty days and forty nights. — Ate nothing (Luke 4: 2). "The fasting was spontaneous, not ascetic; due to mental preoccupation" (Bruce). Similar fasts are recorded of Moses and Elijah (Exod. 34: 28; Deut. 9: 9; 1 Kings 19: 8), but there is an intimation that they were miraculously sustained. There is no such intimation here, for he was afterward an hungry ["he afterward hungered"]. That such a fast is not beyond the endurance of exceptional human powers there are modern instances to show. Luke implies that the temptation continued through the forty days, and we may infer that the fast was incidental to the temptation.

II. *Hours of temptation* (Verses 3-10). — 3. The tempter came. — The approach of a visible form seems to be indicated, but perhaps is not necessarily implied. If thou be ["art"] the Son of God. — The tempter suggests the doubtfulness of the theory on which our Lord was framing His life; he would do his utmost to keep Jesus from assuming the duties of the Messiah. Command that these stones be made ["become"] bread. — The margin makes the thought clearer: "become loaves;" often Palestinian loaves and Palestinian stones are alike in appearance, and, according to certain European travelers, alike in some other ways also. The object of the first temptation was to raise discontent in the mind of Jesus, and to lead Him to get for Himself what the Father had not given Him. It was much more than an appeal to natural appetite. "At bottom the issue raised was selfishness or self-sacrifice." The attempt to use miraculous power, or the prayer that God would grant Him such power for personal advantage, would have stultified that complete consecration of His life to Messianic ends which had just obtained for Him the gift of the Spirit.

4. It is written. — Deut. 8: 3. Dr. Marvin R. Vincent notes that when our Lord as God's Son addresses men He says: "I say unto you," but when, as the Son of man, he addresses Satan, he says: "It is written." Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. — The slight differences in these words from the words as given in our Old Testament are due to the fact that Jesus quoted from the Septuagint, the Greek translation of the Old Testament Scriptures, widely used in that day. The simple meaning of the text is: "Human life can be lived fully and perfectly only by faith in and dependence on God." Not bread in itself is necessary, but God's Providence, which may or may not take the shape of loaves. Man has other departments of his nature besides the physical.

5. Then. — Better, "Next." The devil

taketh him. — We may suppose the journey to have been made not physically, but in the deep experience of mind and heart, "in the visions of God." The holy city is Matthew's term for Jerusalem. See also Neh. 11: 18; Isa. 48: 2. On a ["the"] pinnacle [or winglet] of the temple. — From the top of Herod's magnificent portico, which overhung the Kedron, one dared hardly to look down (according to Josephus).

6. If thou be ["art"] the Son of God. — The second temptation is based on the same "If" as the first. Cast thyself down. — This points to a class of temptations which now beset Jesus — temptations to "reckless escape from desperate situations." Satan would ask, How can the true Son of God be confronted by emergencies of need? Jesus had thwarted the first temptation by supreme confidence in his relation to God; Satan now seeks to make that confidence a snare. It is written. — Psa. 91: 11, 12. As the first temptation had been foiled by Scripture, Satan now uses Scripture to sharpen the second. But he really misquotes it — perhaps by intentional mutilation. He shall give his angels charge concerning thee. — From the Revision it will be seen that, strictly speaking, this ends the first of two quotations. And is a word of Satan. In ["On"] their hands they shall bear thee up lest at any time ["haply"] thou dash thy foot against a stone. — A glance at the Revision will make plainer the poetic form. The promise of the psalm is true when properly applied. Angels shall, indeed, bear up the children of God, but not while they are in the act of flinging themselves down by the devil's direction. If, three years later, Jesus had acceded to the clamors of the crowd around the cross, and had shown a terrified high priest that He could save Himself, He would have yielded to precisely this temptation.

7. Again. — "On the other hand." Jesus again answers in scriptural words. Thou shalt not tempt ["make trial of"] the Lord thy God. — Deut. 6: 16.

8. A mountain from which all the kingdoms of the world may be seen (except by mental vision) need "not be sought for in terrestrial geography" (De Wette). We are again in the realm of spiritual experience, of "vision." Luke (4: 5) says that Satan showed all these kingdoms to Jesus "in a moment of time."

9. All these things will I give thee. — Since Satan cannot induce Jesus to abandon the hope of a universal Messianic empire, he is ready to offer a short cut to it. It is easy to recall Psa. 24: 1, "The earth is the Lord's and the fulness thereof," and allege that Satan, father of lies as he is, told one of his greatest here. But through the centuries more than one man has achieved a near approach to universal conquest, and certainly the methods of such conquerors suggest Satan as their backer rather than God. If thou wilt fall down and worship

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me. — That is, wilt do homage to me. Do not let the quaint use of the word "worship" and the allusion to the elaborateness of Oriental social ceremony mislead us. This is really one of the most usual and most frequently successful forms of temptation — to "gain power by compromise with evil;" to do evil that good may come. Christians are often tempted to advance the cause of Christ by doing a little homage, by the way, to Satan. How easily could our Master have conciliated the scribes and Pharisees!

10. Get thee hence, Satan. — Begone! This last temptation is indignantly repelled. It is written. — Deut. 6:13. Thou shalt worship the Lord thy God, and him only shalt thou serve. — Serving God and worshipping Him are two sides of a perfect character.

III. The Hour of Triumph (Verse 11). — 11. The devil leaveth him. — "For a season" (Luke 4:13). Angels came and ministered unto him. — And by their ministrations every text quoted in the conversation between Jesus and the devil was fulfilled. God had given his angels charge concerning Him, and they were faithful to their charge (verse 6). His physical needs as well as those of His intellect and spirit were now abundantly supplied (verse 4). He had not "tempted" God's kind providence (verse 7), but He had tested His promises, and had come off victorious — the true King of kings and Lord of lords.

Nails for the Teacher's Hammer

1. Great temptations often follow the most exalted spiritual experiences. Jesus went to the wilderness of temptation directly from his baptism by John, when the heavens were opened and the Holy Ghost descended upon him, and a voice out of heaven declared, "Thou art my beloved Son, in whom I am well pleased." A great spiritual experience, so far from removing the soul out of the danger of temptation, often lifts it to the range of greater temptation. There is never a time when we need to be so vigilant in watchfulness and prayer as after a revival.

2. But new and stronger temptations are proof of the soul's growth and increase in power. People forget that very often, and are discouraged when new and fiercer temptations come upon them, mistakenly inferring that the fact that they are tempted is evidence of their spiritual decline and unworthiness. Exactly the reverse may be true. God does not permit us to be tempted beyond that which we are able to endure. If today we are assaulted with stronger temptations than a year ago, it may be because we are able to cope with stronger temptations than before. A captain does not put the weakest but the strongest of his soldiers at the front of the battle. Instead, therefore, of discouragement when strong temptation comes we should be stirred with enthusiasm, accepting it as God's confidence in our ability to conquer.

3. Temptations come upon the highest as well as the lowest levels of life. We mistake if we suppose that temptations attack us chiefly on the lower levels of life. Satan attacks the soul at all altitudes. If we were done with him when we had vanquished him in his temptations to gross sins — temptations to the lower animal passions, temptations to theft and falsehood and injustice — it would be a simpler matter. The level on which he attacked Jesus was infinitely above that. He appealed to His highest spiritual ambitions — to His faith in His own Messiahship, to His desire for the faith of the nation, to His wish for the establishment of His kingdom in the world. So Satan still lays hold of the highest and the holiest and frames out of them the most dangerous temptations.

4. The worst temptations are those which suggest doubt to a man concerning his highest views of himself. "If thou be the Son of God." There was a latent sneer in those words by the tempter. He would suggest doubt in the mind of Jesus concerning His thoughts of Himself; or he would prompt Him, in vindication of that thought, to do presumptuous things. And this sneer of temptation is still employed by the

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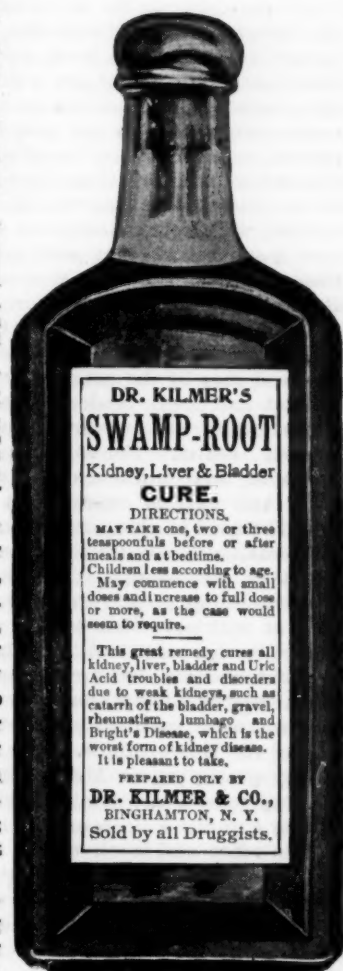
tempter. Still he comes to us and says: "If you are as good as you think you are, do this or this." And the thing proposed is very sure to be something which we ought not to do. If Satan can undermine our faith in ourselves as sons of God, and bring us to think meanly of ourselves, the battle for us is lost.

5. The perpetual temptation with men is to take short cuts to things which are good if rightly attained. Each of the three things involved in Christ's temptations was good in itself. His hunger and His desire for bread; reliance on the care of God for protection against harm; and the desire of Christ for rulership over the kingdoms of this world — all these were good. The wrong lay in the methods proposed by the tempter. So wealth, and power, and office, and reputation, and pleasures are good if properly

obtained. The perpetual temptation is to seek to obtain them by short cuts and unlawfully.

6. A man must achieve victory for his own soul before he is prepared to do any great moral work in the world. Jesus was about to begin His ministry. At His baptism he had made consecration of Himself for service. But before He took up the work it was necessary to settle the issues in His own soul. The man who comes forth from the wilderness of temptation conqueror is made ready for any work to which God appoints him. He who first conquers himself will conquer the world.

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EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

Presiding Elders Welcome Mr. Oliver

THE moment is full of opportunity for the Epworth League movement in the First District. There are grave as well as great possibilities before the new field secretary. The work at present is not generally at its best. There is a longing in many quarters to see the League, in local work, rise to its privilege and meet the prophecy of its beginning, the fulfillment of which has been awaited long. New leadership, at this age of the organization, must mean the incarnation of unconquerable courage and untiring energy, as well as all the other excellent qualities that the welcoming letters are attributing to Mr. Oliver. He deserves all that is said of him. His record merits the praise. He now faces a task that will call forth all these abilities. The new office means work. Revitalizing the organization will come only by the hardest kind of hard work. The personality of the new leader must be felt, and that by the personal contact with district and local leaders. An office administration will never accomplish the desired results. Conventions have lost much of their influence and power; the early and natural enthusiasm has worn off. The need of this hour is the presence of the man. We would like to see the new secretary go through the district as a political leader goes over the country in a time of political crisis in his party. An energetic campaign will win, but it must be characterized by never-flagging footsteps, bearing a heart aflame, a mind alert, and a never ceasing push of the man among the Epworthians.

Very gratifying to Mr. Oliver must be the responses of the presiding elders to the call for a public welcoming by them of him to this office and work within their territory. These leaders are generous with the expert and specialist whom the cabinet has put into their field to help do their work.

Troy Conference

We extend cordial greeting to Mr. Oliver, and welcome him to this field of labor that will doubtless respond to faith and intelligent work.

P. L. DOW, Burlington Dist.

The appointment of Mr. Oliver as Field Secretary will be heartily welcomed by the chapters of this district. This new leadership will inspire enthusiasm and surely result in increased usefulness. Success to the man and his mission!

W. H. HUGHES, Saratoga Dist.

As representative of the First General Conference District in the General Missionary Committee, I know the status of missionary matters very well, and am confident that Mr. Oliver can lead on a splendid work among the young people of the district.

E. P. STEVENS, Albany Dist.

Maine Conference

As one of the three presiding elders of the Maine Conference, I am glad to say that we are heartily in sympathy with the appointment. Personally I will be ready to give Mr. Oliver a very cordial reception, will extend to him the hand of brotherly love when I have the opportunity, and will pray that the blessing of our Father in heaven may gloriously fall upon his labors in the service of this new office for the League.

CHARLES A. SOUTHARD, Augusta Dist.

We extend our hearty welcome to Mr. Oliver

as Field Secretary of the First General Conference District Epworth League. We are glad to learn that a man so well fitted for the position has been found. May his leadership prove an inspiration to the young people of our churches, so that they will labor with increased earnestness in their Lord's service.

CHARLES F. PARSONS, Lewiston Dist.

Thrice welcome as leader of our young people! As the incarnation of perfect consecration, triumphant faith, fervent love, burning zeal, and indomitable courage, may you inspire every Leaguer, as did Wellington the young officer whom he had commanded to take a death-dealing battery. Seeing the danger involved, but true to his orders, the young man turned to the Duke, and said: "Sir, first give me a grip of your all conquering hand."

B. C. WENTWORTH, Portland Dist.

East Maine Conference

Rockland District extends hearty greeting to our brother, and unites with all district Leagues in the hope that Mr. Oliver may not only find warm welcome to the office, but that he may be instrumental in bringing to the League army of the First District a new life and power that shall manifest itself in ever-increasing conquests and triumphs for our Great Leader among the young people of our church.

T. F. JONES, Rockland Dist.

New Hampshire Conference

It will give us pleasure to welcome Mr. Oliver as Field Secretary of the Epworth League in the First General Conference District. We believe that he may be a help and an inspiration to all Epworth Leagues, and by that a blessing to the church. We pledge our co-operation.

G. M. CURT, Concord Dist.

We welcome any helpful agency in the work of the League. Fresh forces are now needed. The enthusiasm of a new movement is altogether over. Some defects have been apparent in the Epworth League, not, however, wholly inherent in the system. Good work has been done; better may be. We greet heartily the new Secretary, and give him the right of way among us.

ROSCOE SANDEESON, Dover Dist.

Vermont Conference

In response to your notice of the appointment of Mr. W. B. Oliver as Field Secretary of the Epworth League in New England, I wish to say that if he visits the territory covered by my district, I will endeavor to have the Leagues receive him and aid him in an effort to revive the Leagues and quicken them into greater activity.

GEORGE W. HUNT, St. Albans Dist.

Vermont cordially, and all New England probably, presents a field for the specialist in Epworth League work. That the organization is dead in some places where once it lived and thrived, that it languishes where once it flourished, is undeniable; and but part of its possibilities have ever been developed. To the work of needed renewal and development we heartily welcome the Field Secretary, and wish him the highest success.

F. W. LEWIS, St. Johnsbury Dist.

The announcement of Mr. Oliver's acceptance of the secretaryship of the First District Epworth League is doubtless a move in the right direction. The Leagues on this district will welcome any one who comes in the name of the Lord to teach them practical methods of work by young people for young people. Up-to-date methods, with the proper emphasis on the spiritual, will go up this way.

W. M. NEWTON, Montpelier Dist.

New England Southern Conference

The new Field Secretary will meet a warm welcome on Norwich District. He will find some of the best chapters of New England in

this territory, but for the most part he will find chapters which greatly need the inspiration and guidance of an enthusiastic and experienced specialist. It is our profound hope that this addition to our League department of church work may prove to be an addition to the power-house, and not to the machinery which the old power-house must run.

J. I. BARTHOLOMEW, Norwich Dist.

The position of Field Secretary of the Epworth League in the First General Conference District will, I believe, be well filled by Mr. Oliver. It will rest with him to demonstrate the possibilities and usefulness of the office. A hearty welcome for the work's sake will be given at the outset, and that he and the service that he performs will win increasing welcome, I cordially expect.

W. I. WARD, New Bedford Dist.

I do not know Mr. Oliver personally, but those who do speak so well of him, that I am glad, with them, to welcome him as leader of our League forces in New England. The plan for a field secretary for our territory is wisely conceived. It is the plan for the hour, and Mr. Oliver is, no doubt, the man for the hour. May he have great success.

A. J. COULTAS, Providence Dist.

New England Conference

A good leader is the demand of the hour. There are many fine preachers, excellent pastors, and great Christian workers, but few with the genius for leadership. Where such an one appears, the cause for which he stands comes into prominence and power. We hail, with greatest satisfaction, the new leader of our Epworth League forces in New England. He is greatly needed. May he lead the League back to be a body of young people at work for young people, and forward into a young people's splendid victory.

W. G. RICHARDSON, Springfield Dist.

In the name of the Epworth Leagues of Cambridge District of the New England Conference, I give a most cordial greeting to Mr. Oliver as he assumes the duties of Field Secretary in New England. I bespeak for him the heartiest co-operation of all the Leagues upon the district.

WORKS WITHOUT FAITH

Faith Came After the Works had Laid the Foundation

A Bay State belle talks thus about coffee: "While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches from childhood. Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, it only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption — weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me. While in this condition a friend induced me to quit coffee and try Postum Food Coffee, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage; I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am fifteen pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in packages.

and trust that their efficiency may be greatly increased by his wise counsels and inspiring presence.

C. F. RICE, Cambridge Dist.

The Epworth League is a great factor in the successful work of nearly every charge of Lynn District. Our young people are enthusiastic, and always glad to learn of what may increase their efficiency. They accordingly rejoice in the appointment of Mr. Oliver as Field Secretary, extend to him a cordial welcome, and wait with eagerness for his message and suggestions of new plans for work. Personally I shall be glad to open the way for him to come into contact with the Leagues of the district.

J. M. LEONARD, Lynn Dist.

Mr. Oliver is at home on the Boston District. Of course he is welcome. Nevertheless, it is a great pleasure to publicly extend to him a welcome in behalf of the Epworth Leagues of the district. The welcome is hearty and cordial.

JOHN GALBRAITH, BOSTON Dist.

PRAYER-MEETING TOPIC

A Life That is a Trust

Sunday, February 4

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

- Jan. 29. The one business of stewards. 1 Cor. 4: 1, 2.
Jan. 30. Good stewards of manifold grace. 1 Pet. 4: 10.
Jan. 31. Acceptable and unacceptable sacrifice. Gen. 4: 4; 14: 20.
Feb. 1. The pledge of the tenth. Gen. 28: 22.
Feb. 2. A reproof and a challenge. Mal. 3: 6-14.
Feb. 3. The curse of the omitted tithe. Matt. 23: 23.
Feb. 4. Topic - A Life That is a Trust. Luke 19: 12-27.

"The sun gives ever; so the earth;
What it can give, so much 'tis worth."

The fact that everything which God has made is calculated to contribute to the value and wellbeing of the whole universe, lifts it to honorable prominence. If inanimate creation is entrusted with an important mission, then surely all life must have a still higher mission. And human life is the noblest on earth. Hence it is worthiest of trust. What splendor in the conception that your life is held in trust for God, and you are accountable to Him for the use you make of it!

Parallels

1. "Lord, thy pound hath gained ten pounds (v. 16). What a magnificent report! This servant appreciated the confidence reposed in him. He did not betray it. He honored it. Grand!
2. "Lord, thy pound hath gained five pounds" (v. 18). According to his ability this one was probably just as trustworthy as the first. Most likely he did his best. What keen satisfaction comes to us when we have honestly endeavored to reach the limit of our ability.
3. "Behold here is thy pound which I have kept laid up in a napkin" (v. 20). Poor fellow! He has been false to his trust. There is no joy attending his report. The other two came with glad hearts. They were better men for having been faithful and true. If the vegetable kingdom should, for one day, be as false as this third servant, how desolate the face of nature and what sadness would come to mankind!

You Needn't Shudder

when taking Hale's Honey of Horehound and Tar for coughs and colds. It's a pleasant, sure and quick cure. Druggists, 25c., 50c. and \$1 a bottle.

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God's Measure-Line

1. Many gifts are entrusted to the few. Great indeed is their responsibility.
2. The servant with the one pound represents multitudes of people. A vast amount of life's good work is done by faithful, plodding, trusty, cheerful one-talent persons.
3. Since ability is the measure of accountability the average man is held to just as strict an account for the use he makes of his possessions as is the genius.
4. Not how much in the aggregate but what proportion of income do we devote to benevolent purposes? This is God's measure-line.
5. The large majority of Christians are more slack in the duty of giving than in any other religious duties. But this is vital to whole-hearted Christian character.

The Divine Alchemy

1. "There is that scattereth and yet increaseth." But larger is the number that withholdeth more than they should, and it tendeth to poverty.
2. It is not what we get but what we give that enriches the soul and puts permanent wealth into the immortal spirit.
3. Since haphazard methods are never conducive to the best results they cannot be the ideal way. System is essential.
4. Every Christian should plan to set apart a right proportion of his income for God's cause just as surely as he plans to pay for the so-called necessities.
5. What shall the proportion be? Men differ at this point. Study it for yourself, with the determination to live up to the light given, and you will be guided to the right decision.

Stewardship Enrollment

This movement corresponds to the "Tenth Legion" in the Christian Endeavor Society. It is worthy the careful study of every Epworthian. Send 25 cents to Jennings & Graham, 57 Washington St., Chicago, Ill., for excellent literature on "Christian Giving." An old and honored minister once startled his hearers by saying he believed the time would come when Christians generally would experience as much joy in giving to the Lord's work as our fathers knew in the camp-meeting seasons of the past. Surely this prediction will be realized.

"God's love hath to us wealth upheaped.
Only by giving it is reaped."

Norwich, Conn.

The Faxon Memorial Service

A MID DAY service at Tremont Temple, with a company of deeply interested men and women, half a dozen brief addresses, some very acceptable vocal music - such is the story in brief of the memorial to the heroic Henry Hardwick Faxon, of Quincy. Lawyers and legislators, clergymen and teachers, merchants and manufacturers, united in paying respect to the man who made the Quincy of today even more famous than did the Adamses and the Quincys the Quincy of long ago.

The meeting was held Jan. 18. A committee from the various representative temperance and religious organizations of the State, was efficiently led by Hon. B. B. Johnson, who felicitously assured the company assembled that the mantle of Mr. Faxon had fallen already upon many others, and that all he strove for and stood for will be continued with vigor and success.

The presiding officer, ex-Gov. John D. Long, spoke as a personal friend as well as for the public. A man of positive convictions we applaud when he agrees with us, and we criticize him if he does not. Boutwell, Elmer Capen, Neal Dow, Garrison, emerge from the impressions of the hour and will be commended by all. So with Faxon, now at rest, if such a man can be conceived of as resting. All the strenuous adulatory phrases of the day apply to him. He will be best known as a temperance apostle. Having been brought into touch with the liquor question by early experiences, he saw its evils and became what he was. He will no more be condemned than is St. Paul, because he once

stoned Stephen. Seeing the harm that comes to the home, the municipality, the family, from the liquor traffic, he became its impelling and vital foe. Fixing the standard in his own town, he became a factor in the struggle everywhere. His peculiarities were his good humor and good cheer, his elasticity of temperament, his alertness after defeat, his courage, his unswerving persistency in righteousness and his clear headedness in business.

Rev. Ambrose Roche, the Roman Catholic rector of West Quincy, spoke of the earlier days of the contest which redeemed Quincy from the liquor saloons. He depicted the condition of the city twenty-five years ago, when the streets were unsafe for women, and children were driven into the streets, when more than forty liquor stores were doing the devil's work, and property had depreciated in value. The question is a religious one, and the battle is against sin and occasions of sin. Faxon won his first battle, and now, young men reared in a no-license city perpetuate the work. Few know the bitterness of his persecutions or the labor undergone in making the law effective.

An old pastor, Rev. D. M. Willson, spoke of Faxon as a leader in many reforms. John Adams reduced the saloons in Quincy to one for each precinct, but Faxon cleaned up the entire town. He had faculty and fibre. Yet he craved and prized sympathy and affection.

Mrs. K. L. Stevenson fittingly spoke in behalf of the women of the commonwealth, who owe so much to his interest and efforts.

Rev. Dr. A. H. Plumb spoke of the two classes in Quincy who were most helped by Mr. Faxon, the weak, who yielded to temptation, and the sordid, who took advantage of that weakness. This man rescued both from their condition, and was by both esteemed.

It was a delightful service, and eminently befitting the splendid character thus honored.

— Reporter — "Uncle, to what do you attribute your long life?" Oldest Inhabitant — "I don't know yit, young feller. They's several of these patent medicine companies that's dickering' with me." — *Chicago Tribune.*

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CONSUMPTION

OUR BOOK TABLE

THE RE-SHAPING OF THE FAR EAST. By B. L. Putnam Weall. Two Volumes. With numerous illustrations from photographs. The Macmillan Co.: New York. Price, \$6, net.

Nearly 1,100 pages are given us here on themes of immense interest by one every way most competent for discourse. The author's previous work, "Manchu and Muscovite," established his reputation as a close observer, a keen forecaster, a competent interpreter, and a fair-minded historian. This work shows abundant marks of these same high traits. It was written in June, and hence loses a little from not having in hand for comment the full results of the war, but down to the date of its composition it is all that could be desired as an authority on the many questions it considers. Some of the headings of its thirty-five chapters will give an indication of its scope: "Japan in War-time," "England and Japan," "Japan in Korea," the "Great Mistakes of the War," "Far Eastern Opinion about the War," "Franco-Belgian Scheming in the Far East," the "Peculiar Attitude of the United States," "China Arming," "Conclusions and Suggestions." His views on missions are of little value, but are much fairer than are found in the general run of such books. He says: "That China will ever be Christian, in the ordinary sense of the word, is a vain dream; but that Protestant missions, if they awaken the people to a proper sense of their responsibilities, can exert an enormous influence, and saturate the whole country with Anglo Saxon ideals, is quite certain." He is an Englishman, and writes, in part, to stir up England to act wisely in the premises. The British share of Chinese commerce is enormous — 57 per cent. of the whole. England owns or controls three-quarters of the shipping in Chinese waters. Hong-Kong is already only a little behind London in the total of tonnage entering and leaving the port annually; it is now the second, and will, before long, be the first shipping port in the world. In banking and finance British transactions are about 80 per cent. of the whole. There are about 100 joint stock companies registered at Hong Kong, and representing purely local enterprise operating in many parts of China. The author believes that if England is wise to take swift advantage of the present crisis she can with ease still further consolidate and extend her power in those regions.

THE PROPHET OF NAZARETH. By Nathaniel Schmidt, Professor of Semitic Languages and Literature in Cornell University. The Macmillan Co.: New York. Price, \$2.50, net.

Rationalism of a rather extreme sort is the predominant spirit of this ponderous tome. The incarnation and resurrection are both scouted, together with everything else about the gospel narrative which does not fall in with the very independent notions of the author as to what must have taken place. He considers "that the Greek texts of Matthew, Mark, and Luke, in their most primitive form, are not likely to have been written before the reign of Trojan," i. e., in the early part of the second century, and hence, of course, by people quite other than those whose names they bear. The gospel called John's he concludes to have been written about 140 by some person unknown. "It is in no sense a historical account of what Jesus said and did." Jesus was, of course, according to Schmidt, simply a man, son of Joseph; but the Professor thinks that He "actually existed, that some of the events of his life may be known to us, and that some of his words may be recovered." For these small mercies we will try to be thankful. But if we were obliged to follow Prof. Schmidt,

we should deem ourselves very unfortunate. We have no inclination so to do, and can discover no necessity for it.

OUTLINES OF BIBLICAL THEOLOGY. Vol. I. General Introduction. By Rev. T. J. Scott, D. D., Principal of the Hareilly Theological Seminary. Methodist Publishing House: Lucknow. Price, \$1.

Dr. Scott is one of our veteran India missionaries, having been on the field over forty years and done most excellent service, being for the greater part of the time at the head of the Theological School, which has trained so many of our native preachers. The result of his studies, and the substance of his teaching, is embodied in the present work, and the other volume, or volumes, to follow. It is in every way creditable to the author, the school, and the press, showing an acquaintance with the leading modern works as well as the older ones, and presenting the main argument on the usual themes in very readable form. The author's standpoint is in the main conservative, but by no means stupidly so. He evinces a good degree of enlightenment as to the composition of the Bible, not claiming inerrancy for it, in defiance of the manifest facts, as so many foolishly do. He very well says: "The danger is in claiming for the inspired writers infallibility and omniscience in all matters of science and history to which they may incidentally refer;" and, he might have added, which they nowhere claim for themselves. He favors the dynamical rather than the mechanical view of inspiration, adding: "Not everything put down by an inspired man is of direct inspiration and hence infallible."

IRENIC THEOLOGY: A Study of Some Antitheses in Religious Thought. By Charles Marsh Mead, Ph.D., D. D. G. P. Putnam's Sons: New York. Price, \$1.50.

The main purpose of this book is to illustrate the fact that antithetic, and even apparently irreconcilable, religious conceptions are often to be regarded, not as mutually exclusive, but rather as needing to be combined, in order to express the fullness of the body of truth that is to be found in the oracles of God and in the Christian life. The author takes up such age-long antinomies as divine sovereignty and human freedom, and argues that neither side is wholly in the right or wholly in the wrong, that both are right in their affirmations and wrong in their negations, but that it is impossible to see how the antithetic positions can be fully harmonized with one another. He discusses the problem of original sin, of human and divine agency in salvation, the Christological problem, the two natures in Christ, the conflict between love and justice in God, etc. The general impression made upon the reader is that we know less about all these disputed matters than we think we do; that the dispute is largely over terms; that truth is too great to be fathomed or covered by our little measuring-lines; that tolerant inclusion is better than intolerant exclusion. The volume, while not settling anything, or throwing any specially new light on old difficulties, will tend to promote a more large-minded and pacific treatment of these complicated themes about which people have doubtless been too dogmatic.

THE SONG OF AGES. Sermons. By Reginald J. Campbell, Minister of the City Temple, London. A. C. Armstrong & Son: New York. Price, \$1.25.

Seventeen sermons are here, from this gifted preacher, who has so large a hold upon the great city of London. The many who heard him or became acquainted with him when he was in this country will be glad to have this further installment of a very heavenly influence. "The Cleansing Blood," "The New Birth," "The Unrecognized Christ," "The Death of the Soul,"

"The Sword of the Lord" — these titles will indicate somewhat the solid, practical, evangelical character of the discourses. He brings forth things new and old from his treasury.

A SIXTEENTH CENTURY ANTHOLOGY. Edited by Arthur Symonds. H. M. Caldwell Co.: Boston. Price, \$1.

In limp leather, with gilt top and red letter headings to pages and poems, this makes a handsome volume. The editor draws freely on nearly all the English writers of the sixteenth century, the well-known and the little known, and gives many selections whose authorship is unknown. Spenser, Raleigh, Greville, Lyly, Sidney, Southwell, Drayton, Marlowe, Campion, Wotton, Shakespeare, and Bacon are largely quoted. Love seems to be the main theme.

THE INWARD LIGHT. By Amory H. Bradford. T. Y. Crowell & Co.: New York. Price, \$1.20, net.

The author condenses the teaching of this volume into the following sentences: "There is in every man light, sufficient to disclose all the truth that is needed for the purposes of life. That light is from God, who dwells in humanity as He is immanent in the universe; therefore the source of authority is to be found within the soul, and not in external authority of church, or creed, or book. That light, being divine, must be continuous; it will never fail; it will lead into all truth and show things to come, and it may be implicitly trusted." The author has an important truth here, but it is not sufficiently guarded. Indeed, the book abounds in sentences which, taken by themselves, are decidedly objectionable and very erroneous. He seems sometimes to be straining after effect, and trying to say risky or heterodox things, when after all he means nothing really out of the way, as is seen by some corrective pages elsewhere. For instance, after appearing to teach, as he does in the above sentences, that "every man," no matter what his character, has God continuously

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"My 4-year-old boy had eczema very badly last spring, and lost his appetite entirely, which made him cross and peevish. I put him on a diet of Grape-Nuts which he relished at once. He improved from the beginning, the eczema disappeared, and now he is fat and rosy, with a delightfully soft, clear skin. The Grape-Nuts diet did it. I will willingly answer all inquiries." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in packages.

dwelling in him and infallibly guiding him, he has much later chapters on "Hindrances to Spiritual Vision," and "Conditions of Spiritual Sight," wherein he brings out the very important corrective that spiritual discernment is only possible to those who keep themselves in a high intellectual and moral state, to those who are willing to face reality; in other words, that only the pure in heart see God, which is abundantly orthodox, not to say commonplace. There are some excellent words on "The Sanctity of Duty," and "The Inward Signal." Many important truths are strongly emphasized here which in some quarters are very dimly seen or wholly ignored. Indeed, the book is so good, on the whole, that we especially wish its blemishes were not so many. Dr. Bradford is a very pronounced Restorationist, and declares, in the most dogmatic way: "The Bible teaches that evil and suffering are temporary and disciplinary." In this we cannot follow him.

THE PHILOSOPHY OF MARTINEAU IN RELATION TO THE IDEALISM OF THE PRESENT DAY. By Henry Jones, LL. D., Prof. of Moral Philosophy in the University of Glasgow. Macmillan & Co.: New York. Price, 30 cents.

An address delivered in Manchester College, Oxford, at the celebration of the centenary of Dr. Martineau. An excellent statement of the ideas of one great thinker by another thinker fully competent, on a theme to be appreciated only by a few. Those few will enjoy and prize it hugely.

THE MISSIONARY INTERPRETATION OF HISTORY. By Richard T. Stevenson, Ph. D. Jennings & Graham: Cincinnati. Price, 35 cents, net.

This excellent and suggestive little book is the expansion of an article which appeared in the *Methodist Review* of last July. It covers now nearly a hundred pages, and is divided into six chapters, of which the first is, "The Coming of the Man," by whom is meant "the Man Christ Jesus," whose work in the world constitutes the story of missions. They who delight to trace this story of heroic achievement and glorious triumph will enjoy the volume.

THE SPIRITUAL EXODUS. By Theodore F. Wright, Ph. D. Massachusetts New Church Union: Boston. Price, 75 cents.

The Book of Exodus explained on the principles of Swedenborg, wherein everything is considered to be symbolic of something else, and all the details of the movements of the children of Israel are turned to account for devotional purposes. There is no little profit in such a proceeding when temperately conducted, and regarded wholly as an exercise of the powers of imagination.

THE METHODIST YEAR BOOK, 1906. Edited by Stephen V. R. Ford. Eaton & Mains: New York. Price, 25 cents.

We have already spoken editorially of the immense amount of information crowded into these 216 pages, and the indispensable character of the manual to those wishing to keep in touch with the current condition of our church, its mani-



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NOTES ON THE EPWORTH LEAGUE DEVOTIONAL MEETING TOPICS. By Dan B. Brummitt. First Series, 1906. Eaton & Mains: New York. Price, 15 cents.

The League topics for the first six months, from January to June, are well handled here by the assistant editor of the *Epworth Herald*, with illustrative material, hints on leading the meeting, and abundant helps under each head. It is in a convenient form for preservation.

THOUGHTS FOR THE KING'S CHILDREN. By A. Percival Hodgson. Eaton & Mains: New York. Price, 75 cents, net.

We have here fifty-two short talks to children, well suited to the Sunday morning service where they have been used by the author. They will be helpful to others who wish to pursue this practice.

Magazines

— We do not remember to have seen for a long time so fine a number of the *Homiletic Review* as that presented for January. Prof. B. P. Bowne writes on "The Passing of Mechanical Naturalism;" Prof. Marcus Dods on "Recent Biblical Literature;" Chancellor McCracken on "Preachers in the Hall of Fame;" and there are contributions, also, from Dr. A. H. Bradford, Dr. Alexander McLaren, President W. H. P. Faunce, Bishop McDowell, Drs. G. C. Morgan, C. L. Goodell, N. D. Hillis, W. A. Bartlett, W. F. Sheridan, and many more. A very interesting symposium is presented on "Present-day Preaching in the Light of Modern Biblical Criticism." It is noteworthy that all the distinguished contributors, with a single exception, are friends of such criticism, and believe that, when rightly used, it helps the pulpit. The men who write are: Dr. C. F. Aked (Baptist), of Liverpool; Dr. J. P. Peters (Episcopalian), New York; Prof. John E. McFadyen (Presbyterian), Toronto; Prof. W. H. Bennett (Congregational), London; Prof. A. G. Mitchell (Methodist Episcopal), Boston; Prof. L. B. Paton (Congregational), Hartford; and Prof. R. Beattie (Presbyterian), Louisville. (Funk & Wagnalls Co.: New York.)

— *Recreation* for January tells of "Woodcock Hunting," "Canoeing," "Shooting the Moose," "Sport on Long Island," "Ice Scooters," etc.

— *Donahoe's* for January has a number of Roman Catholic stories, with a variety of illustrated articles on such topics as "Poets I have Known," "A Sister of Charity at Ning-Po," "Some Lessons in Irish Gaelic," "Great Ones of our Faith," and "The Klondikers' Friend." (Donahoe's Magazine Company: Boston.)

"My Cup Runneth Over"

"MY cup runneth over." He had not only a fullness of abundance, but of redundancy. Those who have this happiness must carry their cup upright, and see that it overflows into their poor brethren's emptier vessels. The showers which fall upon the highest mountains should glide into the lowest valleys. The fact that you are a Christian may, without doubt, assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful. — J. Wilbur Chapman.

Cancer of the Breast

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Nancy F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112-page illustrated book on the treatment of cancer in its various forms. Address DR. BYE, Kansas City, Mo.

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Reopening at Cliftondale

The last Sunday in the old year and the first Sunday in the new, were great days in the history of the Methodist Episcopal Church in Cliftondale, Saugus. On these Sundays were held the services of reopening and rededication, after extensive improvements and enlargements had been made upon the church edifice.

The history of the church dates back nearly half a century. On March 20, 1856, about 40 members of the East Saugus Church, living at what was then known as Sweetser's Corner, decided to organize a separate society. The organization was perfected, and in 1857 a chapel was erected which met the needs of the village, re-christened Cliftondale, until 1881. It was in that year, and during the remarkably successful pastorate of Rev. Willis P. Odell, that the church building was enlarged and greatly improved at a cost of over \$4,000. The dedication sermon was preached by Rev. Dr. George E. Reed, a former pastor, and now president of Dickinson College. The church building met the needs of the work until the rapid and substantial growth of the community, shared by the church, made a larger church edifice an imperative necessity. The church membership had doubled, and the Sunday attendance increased over 60 per cent. The work of enlargement was begun in August, under the direction of Mr. Lewis A. Dow, architect, and the building committee, consisting of the pastor, Rev. Donald H. Gerrish, J. Arthur Raddin, A. L. Munro, Jr., Mrs. F. H. Carter, and Miss Frances E. Hoyt. During the weeks in which it was impossible to use any part of the church building to carry on the work, the hospitality of the Congregational Church was accepted, and the pastors shared the responsibility of the preaching of the Word. The vestry was completed first and at once used, but the formal services of rededication were deferred until the auditorium was ready for occupancy.

On Dec. 31, 1905, the services of reopening were ushered in by the administration of the Lord's Supper. In this service three of the young people sought Christ, and one of them, a young man, joined the church on probation. In the evening, at a union watch-night service, great spiritual interest was manifest, and one more seeker was at the altar. All the local pastors (Congregational, Pentecostal, and Baptist) participated in this service, and Miss Frances B. Adams, the evangelist, conducted the closing service. Services of much interest were held during the week that followed. Tuesday was Layman's night, with an address by Benj. N. Johnson, of Lynn; Wednesday, Young People's night, with address by Rev. Dr. George H. Spencer, of Everett; Thursday, Former Pastors' Light, with address by Rev. Dr. C. M. Melden, of Providence, R. I., pastor in 1878-1880. Sunday morning, Jan. 7, was the "great day of the feast." The music was by the chorus choir, assisted by Mrs. May Putnam, under the direction of Miss Elizabeth Raddin, organist and director. The sermon was by Bishop Daniel A. Goodsell, and was greatly enjoyed by the large congregation. Before the sermon, the Bishop baptized the little daughter of the parsonage, Eleanor Henderson Gerrish. At the close of the sermon over \$1,900 was subscribed to meet the balance needed to meet the cost of the enlargement. In the evening the church was again crowded, and the sermon was by Rev. Dr. Samuel L. Beller, of the School of Theology, Boston University. The people continued their giving until more than \$2,300 was pledged. The total cost has been about \$5,000, and is provided for by the self-sacrifice of the people of the church and generous friends of the work. Many gifts have been received, among them five beautiful memorial windows. In the vestibule of the church has been placed a window in memory of Sebastian S. Dunn, one of the founders of the church, given by his widow, Mrs. D. A. Dunn, and his son, Ellery Dunn, of Yankton, S. D. In the body of the church are four windows, one in memory of Mrs. Mary French Odell, the beloved wife of Dr. Odell, who came as a bride to the parsonage; one in memory of Mrs. Julia Lucas, a woman of precious memory; one in memory of Geo. F. and Mary E. Gordon, the children of a member of the church; and one in memory of Joseph A. and Charlotte E. Raddin, devoted members of the church from its earliest days.

The church is now thoroughly modern, and provided with every convenience for carrying

on aggressive work. The auditorium will seat 300, and in the vestry and class-rooms the growing Sunday-school is housed. Ladies' parlors have also been provided. The share of the Ladies' Aid Society in this good work has been one great reason of its successful conclusion. The following pastors have served the church: The first pastor was Rev. James Blodgett, a local preacher, familiarly known as Father Blodgett. He was followed by Revs. Geo. F. Poole, Solomon Chapin, John S. Day, Daniel Walcott, F. O. Morris, J. F. Bassett, Geo. E. Reed, J. E. Richards, Joshua Gill, R. W. Allen, C. W. Wilder, A. O. Hamilton, C. M. Melden, W. P. Odell, Geo. A. Phinney, C. A. Littlefield, Edward Higgins, C. H. Walters, G. S. Painter, L. A. Clark, A. R. Sweetser, R. L. McKensie, F. O. Peck, J. S. Dawcey, and D. H. Gerrish, the present pastor.

Methodism at the Weirs, N. H.

Work of considerable magnitude has been done by Rev. G. W. Jones at that important New Hampshire summer resort, the Weirs. Here during the warm months gather thousands of people from all parts of the country, and among them our church is called upon to play an important part. Mr. Jones and his faithful wife have been alive to this situation



REV. G. W. JONES

and, as a result, have succeeded in ministering to a very large constituency. This, the third year of their stay at the Weirs, has certainly been their best.

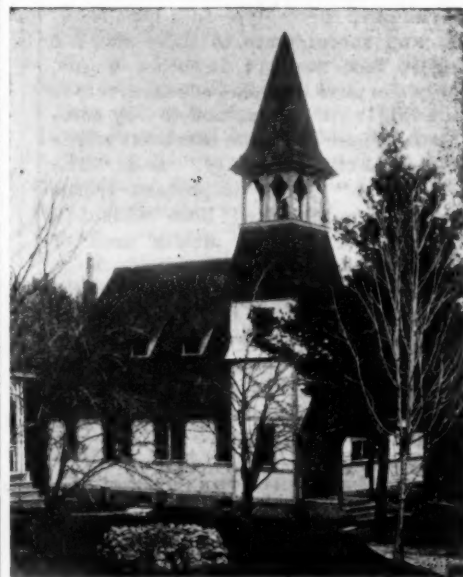
During the summer the services were held in the Tabernacle, where a number of excellent preachers were heard, and also soloists who were spending their vacations in the lake region.

One reviewing the labors of the present pastorate sees a great many things that have been accomplished. Electric lights have been put in the auditorium, and extensive repairs made on the vestry and kitchen. About half of the foundation wall in the vestry under the church had to be taken down and relaid, as nearly all of the under part of the church was decayed, so that it had to be all torn out. Instead of sills the committee had brick piers put in and the flooring timbers were laid on these. The vestry and kitchen were entirely changed over. Five new windows were put in, new floors laid and a cement floor put in the kitchen. Coal and wood bins were made and a fine coat room fitted up. Electric lights have been added to every room. A large Glenwood furnace has been put in which will heat either the vestry or auditorium. These repairs with electric lights and new furnace cost about \$650, and the pastor has collected every cent of it, securing nearly all of it by mail. He paid the last \$50 on Christmas day.

Christmas was observed in the church with tree and concert. All had a splendid time, about 150 being present. The pastor and his wife were generously remembered.

The Sabbath services have all been held in the church auditorium this winter, whereas other winters, not having a furnace, the services had to be held in the vestry. The finances of the society are in good condition, and the benevolent apportionments will all be met before Con-

ference. The parsonage, which has been built since Mr. Jones went to the Weirs and which is valued at \$2,500, has had about \$25 worth of improvements made on it this year. Mr. Jones has collected about \$2,800 for this society during



M. E. CHURCH, THE WEIRS, N. H.

these four years. In view of all these facts it is not to be wondered at that the fourth quarterly conference tendered a vote of thanks to the pastor for "the great and successful work accomplished by him in the building of the new parsonage, and in making repairs and improvements in the church." This work has all been accomplished, and the bills are all paid. The pastor was unanimously invited to return for the fifth year. E. C. E. D.

The public recital of the new Pipe Organ of the Wesley Memorial Church was given Thursday evening, Jan. 11, by Mr. B. L. Whelpley, organist of the South Congregational Church, Boston.

The organ was built by the Estey Organ Co., Brattleboro, Vt., the contract being placed through the Boston office. It is one of the finest and most modern of the two-manual type, and represents the highest development of pipe organ construction.

This organ is well adapted to the size of the auditorium, to the special uses of accompaniments for the services, and to organ solo work. Particular attention has been given to the voicing of the instrument. Each tone blends with every other tone, and the balance of the full organ is well preserved. The console is detached and placed in the space reserved for the choir. The organ is equipped with Tubular Pneumatic Action throughout, including Tubular Pneumatic Stop Action. This Haskell Patent Stop Action consists of an abridged keyboard, which is placed just above the manuals in the centre of the organ. The depression of the white key brings into play the register of pipes or coupler indicated thereon, and the depression of the corresponding black key closes it. This makes changes more rapidly than by the old-fashioned draw-stop system.

The wind chests of the organ are built on the pneumatic principle, and are so constructed that each separate set of pipes is furnished with its own supply of wind, a system found in few other makes of organs. By making use of compressed air through pneumatic tubes, operating the individual motion of each valve, all complicated levers and kindred devices are avoided and instantaneous action is always insured.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Manchester.—The Christian Endeavor Society of the North Congregational Church, on a recent Wednesday evening, entertained the Epworth League of the Methodist Church. The occasion was greatly enjoyed by both societies, and was of real profit from many points of view. The readings of Miss Lillian Pierce were a very interesting feature of the gathering. Light refreshments were served. The pastor, Rev. W. F. Taylor, exchanged with Rev. Mr. Lovell, Dec. 17. These churches are located very near each other on the same street, and are on delightful terms of cordial fraternity.

Neighborhood Meeting.—The Methodist preachers of this vicinity held their monthly meeting with Rev. and Mrs. W. F. Davis, of South Manchester, Dec. 11. The essayist, Rev. W. H. Dunnack, gave an excellent paper on "The Enthronement of Labor." The paper was very carefully prepared and was a most interesting putting of practicable ideas relating to industrial matters. Its reading was followed by a brief discussion of its merits and of the general subject as well. A bountiful collation was served and enjoyed amid the social surroundings that were of the most delightful character. Mr. Davis also contributed much to the enjoyment of the company by an entertainment with the use of a remarkably fine phonograph, having an equally fine variety of very artistic records. The meeting was one of the most enjoyable of the year.

Hudson.—The 25th anniversary of the dedication of the Methodist Episcopal Church of Hudson was fittingly observed, Dec. 7. A few Methodist residents were in town in 1829. Rev. Samuel H. Tolman was the first Methodist preacher, his ministry commencing in November, 1829. Services were held in the Presbyterian Church, and continued for nearly two years, the Presbyterians uniting with the Methodists. Then for eight years occasional services were held in schoolhouses. In 1839 Rev. Jared Perkins, pastor in Nashua, looked after the little flock, assisted by some of his lay brethren. In the spring of 1839 Rev. Abraham Folsom was appointed by the Bishop to take charge of the Methodist interests in this town. In 1840, \$1,250 was subscribed for building a meeting-house. Dec. 2, 1840, a plain, modest church was dedicated to the worship of God. The building was 40x50 feet in dimensions, with 44 pews. The sale of the pews met the expenses of the building, so that the money raised on subscription was returned to the subscribers. Some two or three years later a parsonage was built at a cost of \$400. The location of the parsonage proving undesirable, a few years later it was moved, and some important additions made. A stable was also erected. In 1869 the interior of the church was remodeled at an expense of \$300. In 1874 the Nashua & Worcester railroad was constructed, passing between the highway and the church. In November, 1877, the trustees voted to move the church to the north side of the highway, near the parsonage. A vestry was put under the church, and an addition was erected in the rear of the church, 12x24 feet. The expense of removal and improvements was \$1,500. The building was rededicated, Jan. 24, 1878. On Sunday, Aug. 3, 1879, church and parsonage were together destroyed by fire. The society realized from insurance only \$1,500. The present substantial edifice was erected at an expense of \$5,000, in addition to liberal donations in labor and materials. The dedicatory services were held, Dec. 7, 1880, just twenty-five years ago. The last of the indebtedness was canceled May 4, 1887. A parsonage

was built in 1893, under the pastorate of Rev. C. H. Farnsworth.

The first meeting house was built during the pastorate of Rev. C. H. Chase. The church was removed and enlarged under the pastorate of Rev. A. F. Baxter. The present edifice was built under the pastorate of Rev. C. W. Taylor. Several devoted members have at their death left substantial sums to help carry forward the work of the Lord. "Though dead, their work abides." Their memories are precious. Their names are: Mrs. Dorinda Fletcher, Mrs. Rebecca H. Hill, Miss Mary Winn, Mrs. Lucinda W. Floyd, Mrs. Electra Atwood, and Aram Woodbury. In the sixty five years of its history the church has had thirty-four pastors. The present faithful pastor is Rev. L. D. Bragg, formerly a member of the New England Conference, and at one time a teacher in the South. The success of this interesting anniversary was largely due to him. He was ably assisted by his church and neighboring pastors. Among the speakers were Revs. F. C. Rogers, H. J. Foote, G. A. Buzzell, and C. H. Farnsworth. Hon. Kimball Webster of the local church read a most carefully prepared and valuable historical paper.

Goffstown.—The Sunday-school superintendents' association of Manchester was royally entertained by this society at their December meeting. The Ladies' Aid Society held its annual sale recently, which netted \$50. Miss Granger, a deaconess, is at present assisting the pastor. At the opening of the new year revival meetings are being carried on by the pastor, assisted by Presiding Elder Hitchcock. The pastor, Rev. J. E. Montgomery, is faithfully laboring for a harvest of souls.

Personal.—Miss Mabel Hartford, a truly heroic spirit of the martyr type, whose life is devoted to the interests of China in the kingdom of Christ, is doing faithful work for missions on Manchester District and throughout New Hampshire Conference. No one can listen to her earnest, soul-stirring words for an hour, and not believe in missions. China is the problem of the century. The church in America holds the key.

EMERSON.

Dover District

South Tamworth.—Rev. W. S. Frye is completing his sixth year of service with this church. He is in labors abundant. At Christmas he and his family were generously remembered by the people. The household has been invaded by illness, but all its members are now on the way to renewed health. The horse sheds at the church have been extensively repaired. Attendance at the services is generous, and social meetings are well sustained. Two men, each over seventy, have sought and found the Lord at their homes—a happy outcome of pastoral labor. Recently there have been three weddings at the parsonage.

Milton Mills.—Rev. Willis Holmes, the pastor, assisted by Deaconess Mabel Ridgway, held a watch-night service, and three conversions made the occasion blessed and memorable. Revival meetings are in progress, the evangelistic "group"—Fogg, Huse, Ridgway, and Holmes—being still urgent in the gracious work. At the other points where their efforts have been successful there is an abiding spirit of piety, love, and fellowship.

North Wakefield.—A watch-meeting was held here, also, by Rev. L. N. Fogg, assisted by Rev. R. H. Huse, of Sanbornville. Ninety-five watched out the passing year, and five of them improved the sobering time by beginning the Christian life as a fit preparation for the new year. Revival services will be opened at this point as soon as the "group" are free from the present effort at Milton Mills. May the good work spread widely!

Portsmouth.—A watch-night service here was held by the pastor, Rev. J. L. Felt, in which he was aided by Rev. B. P. Wilkins, of Greenland.

Haverhill, Grace Church, also had a helpful service of this order at the passing of 1905. Rev. H. D. Deetz had as helpers Rev. G. W. Farmer, of the First Church, Rev. H. F. Quimby, of Third Church, and Rev. Calvin M. Clark, pastor of Centre Congregational Church. Mr. Clark preached the sermon with earnest forcefulness.

Salisbury.—Christmas gifts came to Rev. I. C. Brown and wife—money and a generous supply of fine napery. Evidently Salisbury people wish their minister and his family to have a

neat and bountiful table. Mr. Brown preaches at Rugg's Island, Sunday afternoons. The friends there also tendered him a purse of money at Christmas.

Kingston.—Rev. H. B. Copp, a pastor, now a good bit more than seventy years young, is busy in the sacred work he has loved and followed for nearly a half century. Apparently he will be able to reach the jubilee year. With his good and helpful wife, he holds cottage meetings in various neighborhoods of the town. Schoolhouses, too, are utilized for occasional services with pleasing results. At West Kingston there is now quite a revival interest. A watch meeting at the church was largely attended, even to the opening of the year. In this service Mr. Copp was assisted by Rev. F. C. Nelson, pastor at East Kingston. This year is one of more than usual prosperity. The interior of the meeting house has been bettered by painting the ceiling. Generous things have been provided for the pastor. Early in the winter a surprise party at the parsonage left an abundance in the storeroom and blessing in the hearts of minister and people. At Christmas Mr. and Mrs. Copp were kindly remembered in the distribution of gifts. The congregations on the Lord's day have been good, and the social meetings are well sustained, proving to be "times of refreshing." Prayer for larger success is stimulated as the weeks go by.

Exeter.—Much to the regret of Presiding Elder Sanderson, this church is still without a pastor. The pulpit has been variously and ably supplied, and Mrs. Boultonhouse has been faithful and efficient in pastoral oversight. She has now left Exeter, with the purpose, after a brief stay at her old home in Brookline, N. H., to fit for the work of a deaconess at Boston. Her service since her husband's lamented departure has been greatly appreciated by the church at Exeter, and her leaving causes much regret.

Dover.—Two weeks of special meetings early in December proved interesting and profitable. Rev. E. S. Tasker had as helper Prof. B. P. Stout, singing evangelist. Unfavorable weather at first was a hindrance, but later the attendance increased, and on the closing Sunday, morning, afternoon, and evening, big audiences were in evidence. Prof. Stout's work, both in song and in general service, was greatly enjoyed. Prof. W. S. B. Matthews, a musical

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critic, of Chicago, was in Dover during these meetings for the burial of his mother. Hearing Mr. Stout at one of the services, he spoke of him as the best Gospel singer he had heard. The outcome of the meetings was not as large as minister and church had hoped, yet there was a general uplift of Christian life, a tonic force which shows its value in improved social meetings. Also, some were converted and the child life of the Sunday-school so moved that Mr. Tasker hopes, through the school and Junior League work, to bring most of this quickened childhood into the church. There is no greater work. At Christmas the pastor was in Washington, D. C., because of the illness of his mother. In his absence Dr. Sanderson filled the pulpit, preaching the Christmas sermon. The Sunday-school had the usual Christmas tree. A purse of \$61 was given Mr. and Mrs. Tasker. This is Mr. Tasker's sixth year. At the fourth quarterly conference, Jan. 4, he was strongly invited to return for the seventh year, but made response that in his judgment such return would not be best.

Personal.—The ministers of the district appreciate the work of Dr. Sanderson, their urbane presiding elder. As token thereof, certain thoughtful ones tendered a check at New Year's. The thankful recipient affirms the warming of his heart. Doubtless the givers can make like affirmation. O. C.

Concord District

Pittsburg and Beecher Falls.—Rev. Geo. Hudson, father of the pastor, supplied the pulpit for three months during the latter's illness. Since the close of the heated term the pastor has been taking up the work gradually, and is now carrying the entire burden. Repairs on the horseheds at Pittsburg were begun and continued till the cold drove the carpenters from the roof. A church fair recently held here netted the Ladies' Aid Society over \$90, which is to be the nucleus of a fund for repairing the church. Storm windows have been added to the parsonage. At Beecher Falls, the church debt has been reduced \$315 since April 1, and the vestibules and ante-rooms are soon to be sheathed overhead, adding much to the warmth of the church. The Ladies' Aid Societies on these charges are proving their efficiency in the solution of financial problems. During December the following series of sermons were delivered by the pastor: Dec. 3, "Preparation for the Messiah—the Jewish World;" Dec. 10, "Preparation for the Messiah—the Gentile World;" Dec. 17, "Preparation for the Messiah—the Advance Agent;" Dec. 24, "The Heart of Christmas;" Dec. 31, "What think you of Christ?" E. C. E. D.

N. E. SOUTHERN CONFERENCE

Providence District

Berkeley.—Frequent removals continue to deplete the membership and strength of this society. The spiritual life, however, is strong and encouraging. At the communion on Jan. 7, 5 joined on probation. The oldest of these, who is 68, began the Christian life on New Year's day as a result of a New Year's call by the pastor, Rev. James Tregaskis. The Christmas sale by the allied societies connected with this church cleared \$80. On Monday evening, Jan. 15, an entertainment was given by E. M. Wheeler, Esq., and Rev. H. E. Murkett, both of Providence. Dr. E. C. Bass has also consented to give a lecture in the near future on his recent trip abroad. Recently Rev. F. H. Spear and his choir, accompanied by Miss Charlotte Joslin as reader, gave a very pleasing entertainment, free of all cost, for the benefit of the Improvement Society. Mrs. Tregaskis has been elected superintendent of the Sunday-school and chaplain of the circle of King's Daughters. A parsonage nearer the church has been hired, and the Ladies' Aid Society have furnished it.

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Rev. James Tregaskis preached at the watch-night service at Woonsocket.

Newport, Middletown.—Christmas gifts in bountiful profusion found their way into the parsonage. Generous gifts of money were also received from the church and individuals. Rev. and Mrs. Brightman had many additional evidences of the esteem in which they are universally held. Edgar S., the son, met with an accident while at a chafing-dish supper in the home of a parishoner. By the explosion of alcohol in the lamp he was severely burned about the face and neck. No permanent injury was done, and he has resumed his work in the University. The pastor, Rev. G. E. Brightman, has improved in health during the past month beyond all expectation. His physician, one of the most skillful, finds no symptoms of Bright's disease, and has not for a month past.

Woonsocket.—During two weeks in the latter part of November Rev. Frank K. Stratton, D. D., of the New England Conference, conducted revival services here. He was laboring under the great disadvantage of the pastor's absence (Rev. F. H. Spear being at the hospital for surgical treatment), yet, wrought as a true servant of God led by the Holy Spirit. His sermons were all of the true gospel ring, being an intelligent and apt interpretation of the message of Christ. His appeals to the unsaved revealed the constraining love of Christ in his heart, and a large number of persons, largely of the Sunday-school, signed cards expressing a desire to lead the Christian life. Altogether the church is greatly quickened, and seed is springing up to bear fruit. The affection of this church toward Dr. Stratton was expressed by a hearty and unanimous vote requesting the pastor to send a letter of appreciation of his faithful labors to him. Dr. Stratton's experience as a pastor-evangelist makes him a true pastor's assistant in evangelistic work. The church has been greatly cheered by a gift of \$1,000 toward the "development of property interests," from Mrs. Sarah J. Lee, a life-long, devoted member. This money will be set apart by the officary for a new edifice fund. The pastor is now in full charge of the work after six weeks' absence, is nearly as strong as ever, and is taking up the arduous work of that season after the revival. Mr. Spear has been elected by the trustees of the institution to the board of examiners of the R. I. State Normal School.

Pawtucket.—The Philathea, a class of the Sunday-school of this church, gave a reception to their pastor, Rev. Sherman A. Ross, and family, New Year's evening, in the Sunday-school room of the church, which was decorated with potted plants. A short program was given, including greetings from representatives of the different societies connected with the church. Mr. Ross was presented with a reproduction of a modern Madonna, and Mrs. Ross received a handsome bouquet. After the entertainment an informal reception was held, Mr. and Mrs. Ross, with their son, Mr. Earl Ross, receiving the members of the church and their friends. Chocolate and fancy crackers were served by the young ladies of the Philathea, and the remainder of the evening was spent in a social time.

Providence, Washington Park.—One of the great days in the history of this church was the communion of Jan. 7. The pastor, Rev. L. M. Flocken, assisted by Dr. G. H. Butler, and the officary of the church, received into full fellowship 17 persons; 13 adults and 3 children were baptized.

Providence, Asbury Memorial.—The first Sunday in December 2 were admitted into the church by letter and 5 on probation, four of whom were adults. The total now taken into the church on probation is 30. A large number of these are Sunday-school children. The Ladies' Society has held a very successful bazar. The young men of the church between the ages of ten and eighteen are forming a society of the "Knights of St. Paul." The Epworth League has arranged for a course of five entertainments to be given during the winter. The last prayer-meeting talk of the month is to probationers, and the pastor, Rev. H. E. Murkett, then speaks on some doctrinal belief of the church, and answers questions that may be asked concerning the same.

Providence, Italian Church.—Tuesday, Dec. 20, was a time of rejoicing among the Italians in the Methodist Episcopal Church on Federal

Hill in Providence. A large Christmas tree was richly decorated, and the room was trimmed with American and Italian flags and holly. A fine program had been carefully prepared, and the way in which the children did their part was a credit to the Sunday-school and to those having the program in hand. At the close of the program a knock was heard, and Santa Claus came riding in on a bicycle, to the great delight of all present. Not one was forgotten. The members of the church, in appreciation of the faithful service rendered by Mrs. M. E. Amsden as organist and assistant in other branches of the work, presented her with a quilt, outlined in kindergarten designs, the work being done by the members of the sewing class of the Italian Church. The members also remembered their pastor, Rev. Philip Manfre, with a beautiful rocking-chair. A watch-night service was held, Sunday, Dec. 31. A goodly number attended, and the meeting was a spiritual feast throughout. At midnight two men were received in full connection, after which thirty remained to the communion service. The meeting closed at 12:20, after which coffee and cake were enjoyed by all remaining for a social quarter hour.

Providence, Cranston St.—Oct. 15, this congregation retired from the vestry where it had been crowded all summer, to worship in the audience-room, which had been made new from ceiling to floor. Special programs were followed out at all the regular services, including a rally-day service of the Sunday-school, a pleasing feature of which was an address by Rev. J. W. Bowdich, a first member of the Sunday-school. The reopening service was held in the evening. An excellent musical program was rendered by the church quartet and by Mr. W. E. Smith, violinist. Rev. M. J. Talbot, presiding elder at the time of organization, spoke most interestingly on "The Beginning and Early Days," and Presiding Elder Coultas gave an encouraging and inspiring address.

The following improvements have been made: The gallery inclosed by a partition with adjustable windows similar to the one just under, which separates the audience-room from the vestry. The room thus formed of the gallery space is fitted up with tables, chairs, new gas air-lights and an additional chandelier, carpet, and a new oak heater. It is to be used as a social and supper room. Connected with this room is the kitchen, which has been refurnished with sink and water connections, new supply of dishes, linoleum, and a cooking range; also the walls painted and shelves put up. The classroom and library have been refurnished, new curtains put up, and new portieres hung. Toilets have been put in the basement. This necessitated some excavations in the basement and the construction of foundation and containing walls of stone and partition walls of brick. The floor was cemented, a new stairway to the basement built, and the gas fixtures rearranged to suit the new basement plans. This has been a long-needed and desired improvement. The walls and ceiling of both entrance halls have been retinted, the woodwork varnished, and hard-wood floor laid.

In the main body of the church the change is most marked. A steel ceiling of large design in white tinged with light green takes the place of the former dull fresco. The walls are covered with "lin-o-wall" in light green, thus strengthening as well as beautifying. The space behind the pulpit has been redecorated in a new design—an undecorated cross, with Scriptural motto arching and merging into cloud effect. A choir box has been constructed at the left of the pulpit, and enclosed with velvet curtains in wine red upon natural brass railing. This is the gift of the Ladies' Literary Club. A beautiful varnished hard-wood floor of maple, with aisle-mattings in wine-red to match the new pulpit

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carpet, takes the place of an original carpet. This and the floor for the halls are the gift of Norcross Bros. of Providence. Two large chandeliers, gas and electric combined, displace the very inadequate one in former use. The woodwork and pulpit furniture are brightened by a fresh coat of varnish. The vestry was completely renovated and recarpeted a year ago. The church may be said to be "inwardly renewed." The greater part of the labor-cost was saved by members and friends of the church doing the work themselves, and for this much credit is due, for the work was continued with undiminished interest until done. In this way the total expense will be reduced by at least one third.

These improvements were made possible through the institution of a "Trustees' Repair and Improvement Fund," calling for weekly subscriptions so small as to be within the circumstances of every one and in no wise interfering with the customary finances. By this plan, in addition to cash contributions from those not wishing to adopt the weekly pledge, an aggregate of several hundred dollars a year was subscribed. It is understood that these pledges are to continue until all bills are paid. In June the church was the receiver of a beautiful individual communion set—the gift of Mr. and Mrs. Henry M. Weeden in memory of their little daughter, Beatrice, who was a member of the Sunday-school. Mr. and Mrs. Weeden were recently received into the church.

The Ladies' Aid Society held a very profitable rummage sale in November. The second annual banquet of the Men's Club was held recently in the newly prepared supper room—an enjoyable occasion. The group-meetings held at this point were well attended and profitable. On Jan. 7, 3 were received on probation and 2 by certificate.

VERMONT CONFERENCE

St. Albans District

The fourth quarter has opened auspiciously, with all the appointments filled and aggressive work being carried on.

Wolcott and North Wolcott.—Rev. W. H. Atkinson has been released from this charge upon his own request, and it is expected that Rev. J. H. Wills, of Underhill, a local preacher, will serve the charge the remainder of the Conference year.

West Enosburg.—A fully-attended quarterly conference and a good congregation greeted us at this place. Finances for the year are well in hand. The pastor, Rev. W. E. Newton, is passing through a serious affliction in the illness of his wife. In the early autumn a beautiful babe came to the parsonage, and these young people rejoiced over their first born. In a few weeks, however, the mother's health began to decline, and it was found that she was suffering with "Bright's disease." For three months she has been with her parents at Walden, hoping almost against hope for a decided favorable turn in the disease. That has not as yet appeared. The babe has also declined in health. Our young brother and his wife should have the prayers of his brethren at this time.

Bakersfield is still moving on, though hampered through clinging to a sort of a "happy-go-lucky" financial policy for raising money needed for its support. When will our churches be as systematic in their church affairs as in their private business? The pastor, Rev. Jacob Finger, has just completed the task, which he set himself, to clear the church of indebtedness this year. The people unanimously wish him to remain their pastor, but having served three years he thinks there should be a change.

Middlesex.—Several times already this year we have presented the needs of this charge, and we are now rejoicing in the dawning of the morning. Pressed and hampered for a number of years in our work, we now can see a Methodist chapel begun in the spring in this village. About \$1,100 are already subscribed, beside some labor and material. Great credit is due Miss Harriet B. Knapp, our deaconess located there, for the success achieved. We still want about \$400 for this work, nearly all of which will have to be collected in our wanderings about the district.

Christmas Cheer was general among the churches. At Waterbury, one of the best Sunday-school concerts is reported, and a gift

of \$50 to Rev. W. S. Smithers, the pastor. Rev. G. W. Burke, of Fairfax, was made happy with a purse containing between \$30 and \$40. Rev. J. Q. Angell, of Stowe, received a purse of money and other useful articles; and the same may be said of Rev. S. Donaldson, of Sheldon. I presume we might continue the same record concerning many of the charges on the district. This is as it should be. It takes but little from each parishioner to make glad the heart of the pastor, who in midwinter is looking forward to the close of the Conference year, realizing that it will need close calculating to make his annual allowance of \$500 keep self, wife and children anyway comfortable to the end of the year.

Personal.—DEAR BRETHREN: But three months to Conference, with very much to be done. How have you succeeded in securing subscriptions for our paper, ZION'S HERALD? How are the benevolences coming on? Shall every charge on the district be in Class 1? Have no blanks this year, and do not fill any by putting a dollar in from your own pocket, but take the collection.

Preachers' Meeting at Milton, Feb. 12-13. Every preacher on the district owes it to his brethren to be there. H.

St. Johnsbury District

Bloomfield.—Attendance at the services here is small, and there are many discouragements. One of the difficulties is that most of the men are away from home during the greater part of the year, employed in lumbering or cutting pulp wood. Still there is a field for effective work, and there are believed to be some encouraging indications. The pastor, Rev. G. B. Nye, is secretary and treasurer of the Upper Connecticut Ministerial Association.

Cabot.—Rev. C. J. Brown reported 8 received on probation up to the time of the recent quarterly conference. These have been gained chiefly by personal work, and will make a creditable addition to the church; but Mr. Brown is not satisfied without at least an attempt at something more sweeping than this, and Evangelist Ralph Gillam, who has been doing such excellent work at other points on the district, is now under engagement to spend the first half of April with this people. Under conditions that are likely to exist at that season of the year, the results are uncertain, but the quarterly conference was willing to make the experiment. There is likely to be a good increase in the benevolences.

Gulldhull.—The pastor, Rev. F. W. Buck, reports 9 received on probation and 3 to full membership on a recent Sunday. A Thursday evening prayer-meeting has been started on "the hill," and a Tuesday evening preaching service at another point, some distance out. There is a good field for work here.

Lyndonville.—Still the good work goes on. Eight new converts were reported on a recent Sunday in the different meetings, and eight more are said to have started during the Week of Prayer when it was but half gone. On the Sunday just mentioned there were 137 at the men's prayer-meeting in the afternoon.

Marshfield.—Very material improvements have been made under the inspiration given by Rev. C. J. Brown, of Cabot, who is also the under-shepherd of this flock. With new and effective heating arrangements, new paint, new carpet, new bell, etc., the church edifice will fitly symbolize the new spiritual life which, we trust, is to come to the place. Some additions

have been made to the church through the special meetings held by the pastor with the assistance of his neighboring brethren. Over a hundred families look to the Methodist minister in this community for pastoral oversight. The Congregational Church, destroyed by fire last summer, is being rebuilt, though it is acknowledged that our pastor could well look after the spiritual interests of the whole community.

Plainfield.—At the recent visit of the "district superintendent" one young man publicly acknowledged Christ for the first time. At the first visit a niece of the pastor presided over the parsonage home, but on this occasion Rev. I. P. Chase was found in the midst of his family, consisting of his wife, her mother, and daughter. During the week the daughter attends the Seminary at Montpelier. In presenting the nomination of H. Q. Perry to serve as Sunday-school superintendent, the pastor stated that Mr. Perry had the Sunday-school idea, and it was believed that with experience and practice he would make an excellent officer. It proved to be the fifty-second year that he has been chosen to that position! Evangelist Ralph Gillam is to begin a series of meetings here, Feb. 13.

St. Johnsbury.—The Sunday-school board selected Mr. E. P. Hamblin, son of a former presiding elder of the district, to succeed Prof. A. H. Barbour as superintendent, and it is agreed that the choice is a good one. On the last Sunday of the old year a "mission" was begun under the lead of Rev. Ralph Gillam, of Melrose, Mass., assisted by Miss Alice Leith, of Lowell, soloist. In addition to the regular services morning and evening, the evangelist conducted a special meeting in the afternoon, and at nine o'clock in the evening a "watch-night" service was begun, which lasted till past midnight. At ten o'clock the presiding elder preached, it being his fourth sermon for the day on as many different charges—to say nothing about other services. There was a good degree of interest manifested, and about 75 people remained to the close of the meeting. It is impossible to forecast the result of these special meetings as yet, but much interest has developed, and many have signed cards or indicated in other ways their purpose to lead a Christian life. On Friday evening a special train from Lyndonville brought about a hundred to attend the meeting, many of them having been brought to Christ through Mr. Gillam's efforts. Monday evening, Jan. 1, the Epworth League and Ladies' Society gave their annual reception to the pastor, which was this year extended to include the presiding elder and family, Mr. Gillam and Miss Leith. The function occurred after the evening service. The series of meetings closed Sunday, Jan. 12.

Westfield and Troy.—Rev. I. A. Ranney reports one received on probation and one to full membership the first Sunday in the new year. Special union services were to begin at Westfield, the 14th.

Barre.—On Sunday afternoon, Jan. 14, the presiding elder had the privilege of visiting the mission at North Barre, which is conducted by the pastor and volunteer workers from Hedding Church, Miss Smith being the deaconess now in special charge. This is an interesting and much needed work in this part of the city, which is growing rapidly toward Montpelier. We need a permanent structure of our own, the quarters now occupied being in an unused store, liable to be in demand at any time for



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other purposes; and this is the fourth building that has been used to house the mission. The attendants are largely Italians, and about sixty were present at the service of that day. The order observed would scarcely be held up as a model, but the writer was given a quiet and respectful hearing during the few minutes of his address. Pastor and presiding elder walked back to the parsonage with some time to spare before the League prayer-meeting, which was well attended and interesting. About 170 people listened to the Word as it was preached in the main audience room at 7 o'clock, and gave excellent attention, though the speaker had assisted in five previous services during the day. Sixty-four have been received on probation since the Gillam meetings.

Holland and Morgan.—The church at Holland was literally packed full for the Christmas exercises, showing that people can be gotten there. The pastor received a present of a fur coat from the people of the charge, Mrs. Blodgett, was given cloth for a dress, while the baby came in for numerous gifts. Special services are being held, with some results to encourage the pastor. The Morgan churches have received a communion set through the liberality of the church in Milford, N. H.; ZION'S HERALD was the intermediary in this donation. The post-office at Holland has been discontinued, and those having occasion to write Rev. F. B. Blodgett should address him at Derby, R. F. D. No. 1.

Irasburgh.—Pastor G. H. Wright and wife reached the twenty-fifth anniversary of their marriage on Jan. 9, and the people of the charge gave them a surprise visit. The company numbered over eighty, and as souvenirs of the occasion they presented a beautiful silver service of four pieces, besides knives, forks, spoons, and twenty-five silver dollars.

Newbury.—The meetings that were conducted in our church for two weeks by Rev. S. P. Fairbanks of New York, some time since, were followed by further meetings in which the three churches united. Some interest was manifested, but it has not resulted in material gain to our membership thus far. At the annual meeting of the Sunday school board there was money in the treasury sufficient to pay for supplies for the year in advance, besides a goodly sum for missions.

North Danville.—Miss Laura Buchanan, the deaconess who has supplied here for over a year, has found it necessary to relinquish the work, and the charge is at present without direct pastoral oversight.

West Burke.—Rev. C. C. Whidden has issued a folder outlining the plan of "Winter Campaign," as it is called, consisting of a series of special meetings continuing from Jan. 14 to 28, and including a church reunion and roll-call on Tuesday, the 23d. In connection with the latter there has also been issued a letter to non-resident and former members of the church, the conception and execution of both documents being quite tasteful. Near-by brethren and former pastors are to do the preaching in most of the special services, and assistance is to be rendered by some of the men converted in the recent meetings at Lyndonville.

Williamstown.—Two of the older members of the quarterly conference have been called from earthly scenes since the middle of the year, namely, C. M. Erskine and H. P. Martin, the latter being the father of Dr. L. D. Martin of Barre. These brethren will be greatly missed, as they were deeply interested in the church, and ready to manifest that interest in practical ways. An audience of about seventy greeted the presiding elder Sunday morning, Jan. 14. After the morning service came an invitation to assist in the Sunday-school; then away to "The Quarries" about 1 o'clock, behind Rev. F. E. Currier's fast stepper. At the latter place there was a brief sermon at two o'clock, followed throughout by the closest attention of the goodly audience. At the close Mr. Currier

was ready with his horse and cutter, and there was a quick trip over through Graniteville and down the steep to the city of Barre, arriving in time for the visit to the North Barre mission and other services noted above. The drive was through villages on the summit which have almost the proportions of a city; and the panorama spread out before one, as he descends the mountain, is simply magnificent. Camel's Hump and Mansfield bound the view on the west and northwest, while lesser mountains, hills and valleys fill the vast amphitheatre, stretching far to the north and east, while Barre lies directly below him. It is a view to amply repay one for a stiff climb and even a harder day's work than the writer was putting in.

Preachers' Meetings.—These "schools of the prophets" will be held, the one at Derby, Jan. 30 and 31, the other at Cabot, Feb. 28 and March 1. The pastors of the respective charges, Revs. O. E. Alken and C. J. Brown, have arranged attractive programs, being assisted by Rev. W. C. Newell of Newport. Brethren going by train will be met, provided they send timely notice. Let there be loyal and earnest support of the meetings, such as will show appreciation of the efforts of these pastors and the hospitality of the people. F. W. L.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Dr. Pickles was in the chair. Rev. G. H. Cheney, of Clinton, read the Scripture lesson and prayed. A communication was received from Mayor Fitzgerald, explaining his action in revoking the license given to a certain religious movement to use Faneuil Hall. Rev. S. C. Cary announced the death of Rev. Howard Cary Dunham, the oldest member of the New England Conference both in years and Conference membership. Rev. A. Z. Conrad, D. D., pastor of Park Street Congregational Church, spoke on the "Encouraging Tendencies in the Religious life and Thought of the World Today."

Boston District

Wollaston.—At the quarterly conference of this church, held Jan. 12, Rev. W. J. Heath was unanimously and urgently invited to return for another year.

West Quincy.—Rev. A. B. Tyler is unanimously requested for the second year, and was generously remembered with gifts at Christmas. Four have recently been received into full membership.

Whitinsville.—The church and parsonage have been painted, and the church has been rewired for electric lighting, with new modern fixtures. Other improvements are contemplated for the spring. Union watch-night service was held, beginning at 7:30 with a praise service led by J. G. Smith. Rev. I. A. Huston, of the Presbyterian Church, preached. At 10 o'clock, Rev. J. R. Thurston, of the Congregational Church, preached. More than 400 were in attendance at the first half of the service. Sixty remained through. The last hour was given to testimony and consecration service, and was characterized by the presence of the Holy Spirit. These churches have been holding interesting union meetings on Sunday evenings. Rev. Wesley Wiggin is the active and much appreciated pastor.

Cambridge District

Cambridge, Harvard St.—Sunday, Jan. 7, the pastor, Rev. R. F. Holway, received 10 persons into the church—5 on probation, 4 on profession of faith, and 1 by letter. An old-fashioned watch-night service was held, conducted by the pastor, and followed by some special services the following week and during the Week of Prayer.

Lynn District

Lynn, Maple St.—That Rev. F. T. Pomeroy, the pastor, is desired next year was evidenced by a unanimous vote of the fourth quarterly conference, and an increase of salary of \$200 was promised. A recent fair netted a good sum for church purposes. Several have been received into membership by letter. Mr. Pomeroy was recently one of the speakers at the twelfth annual banquet of the Intervale Club, a men's social organization of the city. A layman writes in highly commendatory language of all of the pastor's work both in the pulpit and among the people.

Lynn, Trinity.—Meetings of great profit, re-

sulting in the conversion and reclaiming of some and in great help to the church members, were held in December. The pastor was assisted by Evangelist W. J. Cozens. The reports made to the fourth quarterly conference showed the church to be in excellent condition in every department. The finances are in the best condition for many years, the secret of which is the providing for all the current expenses before the year began. A hearty and unanimous vote told Presiding Elder Leonard to have Rev. John Mason returned for the third year.

G. F. D.

Springfield District

West Warren.—Rev. E. B. Marshall, with his church, observed the Week of Prayer, and the results were very encouraging. The finances of the church make glad the hearts of all; everything is square to Jan. 1. The church is also prospering in spiritual matters. During the present pastorate of less than two years 81 have joined. On Christmas the church presented a beautiful Morris chair to the pastor, and the ladies gave Mrs. Marshall a sofa pillow and a set of imported berry dishes. A very neat calendar for 1906 has been issued by the pastor. The background, worked on aluminum, is very tasteful.

Westfield.—Rev. Dr. J. D. Pickles (pastor of this charge, 1900-1903) supplied the pulpit on the opening Sunday of the new year. He gave a very instructive address in the morning upon his new work as educational secretary of the Massachusetts Sunday-school Association; he gave a missionary address before the Sunday-school Missionary Society; and at the evening service delivered a helpful Gospel sermon to a very large congregation, which filled the spacious vestry. In addition to this he taught the pastor's Bible class, and made eleven calls on the sick and shut-ins. An enjoyable day for Westfield!

Springfield, Wesley.—Rev. F. H. Morgan has been spending several weeks in the vicinity of Springfield, and has secured many subscribers for ZION'S HERALD. Wesley gives the banner list so far. This has been due largely to the thorough work of Mr. Morgan and the strategic leadership of the pastor, Rev. C. C. P. Hillier, who in the midst of his tremendous financial work found time to assist Mr. Morgan in his great work.

Ware.—Four adults were received on probation, Jan. 7. Of the 41 who have joined the church during the past year and three-quarters, 18 have been men. The work in the Sunday-school has been unique. At the close of the third quarter of 1905 a committee was appointed to review the Old Testament lessons for the preceding five years. On the first Sunday of December a printed review with one hundred questions was given to members of the school, including the members of the Home Department, and also the entire congregation. The people entered upon the written examinations with enthusiasm, and on the last Sunday of the year a remarkable report was made. The youngest taking the examination was a boy of eight years, while the oldest was a lady over eighty. The best examination paper was marked 98, and only one fell below 70. The members of the families of the committee preparing the questions were excluded from the report. C. E. DAVIS.

MONEY! DO YOU WANT IT?

So many are anxious to assist in mission work if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$8 a day selling medicated gloves. They are wonderful sellers. So cheap—only 39 cents a pair; so durable, and you cannot have sore hands if you wear them. Nearly every one buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give $\frac{1}{2}$ of your profits (or whatever share you can afford) to church work, and many will buy who would not otherwise, so you would make more than you would if you did not donate to the church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 91, and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation will take up this work and give part of their profits to our mission. You do not have to canvass. When you can make \$5 or \$6 a day at home, why should any one be poor?



Relieve inflammation of the throat caused by cold or catarrh. Contain nothing injurious.

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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

Asbury Camp-Meeting Association

The annual meeting of the Asbury Camp-Meeting Association was held at the United States Hotel, Boston, Thursday, Jan. 11. The president, Rev. L. B. Bates, D. D., presented his report, showing that the last season was a prosperous one spiritually, the religious services being well attended, and the special week, concluding with Labor Day, devoted to the camp-meeting services, being one of the best for many years, although the last two days were very stormy. The work done for and by the young people was reported to be very gratifying. The services under the efficient leadership of Presiding Elder Leonard, assisted by the large chorus choir, with Chorister Aborn and Organist Wilson in charge, were highly appreciated. From the report of the secretary and treasurer, Dr. Leonard, it was found that the financial condition of the Association was sound. The indebtedness was reduced \$1,000, being a floating debt, leaving a mortgage of \$6,000 on the entire property. A fund of over \$300 was reported for the library. The chairmen of standing committees, Messrs. Robson, Breed, Magee, Higgins, Newhall and Leonard, presented reports on grounds and finance, victualing, transportation, police, sanitation, and public worship, respectively. It appeared that a lively demand had existed for cottages the past season, and that the store, restaurant, bakery and boarding-house conducted by Messrs. Blanchard and Beeching, had given excellent satisfaction. The place, including the buildings, was well cared for by the foreman, Mr. J. R. Mann. The question of sanitation was reported to be in good hands, and plans were proposed for improvement. The management desires to give every one the very best, and our people cannot afford to secure accommodations elsewhere for their summer outing before at least an examination of the superior advantages of Asbury Grove.

For accessibility by steam-car and electric, for a location unexcelled in point of scenery, pure water, bracing air, and refreshing shade, for proximity to a rich farming community, supplying the commissary with the freshest and best to be obtained anywhere, from the standpoint of a moral atmosphere of regard for our Lord's day and of spiritual refinement and fellowship of kindred spirits, Asbury Grove is an ideal place. Much of the present superiority of this resort is due to the superintendent, Matthew Robson, of Salem, who has spared neither time nor money toward giving satisfaction to every one.

The officers are: Presiding Elder, Rev. J. M. Leonard, D. D.; president, Rev. L. B. Bates, D. D.; vice-presidents, Matthew Robson and Elbridge G. Davis; secretary and treasurer, J. M. Leonard; auditor, G. H. Newhall; directors: L. B. Bates, C. F. Letteney, J. W. Higgins, G. H. Newhall, E. G. Davis, J. O. Atwood, E. W.

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Blanchard, C. O. Breed, A. S. Cassidy; members: term expires 1907—Rev. N. T. Whitaker, J. O. Atwood, C. O. Breed; term expires 1908—Rev. E. R. Thorndike, I. H. Higgins, E. G. Davis, Rev. C. E. Davis; term expires 1909—Rev. J. M. Leonard, M. Robson, J. F. Seavey, Rev. A. M. Osgood; term expires 1910—Rev. J. W. Higgins, E. W. Blanchard, C. R. Magee term expires 1911—Rev. L. B. Bates, C. F. Letteney, A. S. Cassidy, G. H. Newhall.

(Rev.) A. M. OSGOOD, Press Correspondent.

W. F. M. S.

The January quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society was held on Wednesday, Jan. 10, in Highlands Church, Lowell, with the president, Mrs. John Legg, of Worcester, in the chair. The devotional service was led by Mrs. A. P. Sharp, and after the approval of the minutes of the previous meeting Mrs. Legg made a most urgent plea that each woman present might realize the value of her individual work.

The corresponding secretary, Miss Mary E. Holt, gave reports from the field, stating among other things: Miss Organ leaves India the latter part of February, coming home by way of Japan; a letter from Mrs. Parker testified her interest in the plans for the Butler Memorial; one had been received from the birthday missionary, Miss Crowell, sent from the Red Sea in December; one from Miss Grace Stephens told of a family of three generations baptized, and stated that Sooboonagum is now doing very well; Miss Harvey has been ordered home for her health; Dr. Terry is now doing country work in China, and states that the Manchurian Christians are a credit to those who have trained them; Miss Coller has been very busy buying supplies at Shanghai, and is one of five women on one boat going up the Yang-tse-Kiang to West China (Miss Simester is one of this party); an account of an interesting trip has been received from Miss Mae Chisholm; Miss Paine writes that it is good to be back in Korea. Miss Holt's report was accepted, as was that of Miss A. L. Cushman, assistant corresponding secretary, which was read by Miss Holt.

The home secretary, Miss Clementina Butler, reported the work in the various Conferences, all being in the main encouraging, reference being made to the good work of Miss Mabel Hartford in the New Hampshire Conference, where one new auxiliary has been organized, and the offering for the first quarter is better than in previous years. Her appointment of Mrs. E. N. Mills, of South Boston, as superintendent of young people's work in New England Conference, was confirmed. Miss Butler referred to the necessity of an aroused public feeling in protest against the lamentable condition in the Congo regions of Africa. Bishop Hartzell is now on his way to present this subject in mass meetings soon to be held in this country.

Mrs. B. T. Williston, treasurer, reported the total receipts with the cash on hand at the beginning of the quarter as \$15,987.72. The expenditures have been \$11,265.88. She urged that the treasurers of auxiliaries send every dollar possible by March 29 to meet imperative needs. A history of the birthday missionary movement was given by Miss Juliette Smith, the assistant treasurer, and Miss Hodgkins emphasized the necessity of working with the "neglected rich."

Mrs. Mary Warren Ayars, speaking on the literature of the Branch, reported an improvement in the programs for auxiliary work. One program had a committee on literature.

Rev. E. P. Herrick led the devotions at the noon hour. The finance committee announced that Miss Abby F. Farnham will have charge of the Depot of Supplies. Reports of the work of Miss Hartford and of Miss Danforth, the field secretary, were given. Rev. E. P. Herrick, of Lowell, Rev. Mr. Moore, of India, Dr. Franklin Hamilton, of Boston, and Miss Farnham were introduced, and Mrs. William Butler responded to a call to come to the platform.

The afternoon devotional service was led by Rev. E. F. Kingsley, pastor of the church. Mrs. Durgin and Mrs. Stowell reported the children. Mrs. G. H. Packard and Miss Daisy MacBrayne reported for the young people's work. Miss Louise Manning Hodgkins spoke earnestly of the force of God's Spirit working through a human soul, and gave Paul's definition of evo-

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lution: "For the earnest expectation of creation waiteth for the manifestations of the sons of God." Electricity waited for the manifestation of Edison. She urged that the earnest expectation of India may be satisfied. After a beautiful tribute to Mrs. Butler, she made a pledge to start the thank-offering for the Butler Memorial. Pledges followed, the whole amounting to \$152.

The program closed with an address by Dr. Franklin Hamilton, his subject being, "A Visit to the Site of our Butler Memorial," at Baroda. The vision of William Butler, he claimed, was now being fulfilled. Adjournment followed.

MARY L. MANN, Rec. Sec.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso., South Manchester, Feb. 5-6
New Bedford Dist. Min. Asso. Acushnet, Feb. 12-13
Augusta Dist. Conference at Wilton, Feb. 27-28

BOOK COMMITTEE.—The Book Committee will meet in annual session at the Methodist Book Concern in Cincinnati, Feb. 14, 1906, at 9.30 a. m. The Eastern and Western sections will meet separately at 2 p. m. the day preceding, Feb. 13.

WILLIAM F. WHITLOCK, Chairman.
ALPHEUS S. MOWBRAY, Sec.

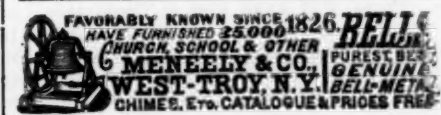
MITE BOX GATHERING—Mrs. A. B. Clum, of 516 Harvard Street, Brookline, will entertain the members and friends of the Deaconess Aid Society, who hold mite-boxes, at a mite-box opening, Jan. 30, at 2 o'clock. Every one who has a mite-box is invited to come and help to make this a great social and financial success. Take an Allston and Coolidge Corner car at Park Street and leave it at Kenwood St.

ELIZABETH H. NOBLE,
Mite-box Agent.

N. E. METHODIST HISTORICAL SOCIETY.—The adjourned annual meeting will be held in Wesleyan Hall, on Monday, Jan. 29, next. Bishop W. F. Mallallen will deliver the annual address at 10.30 A. M. Subject, "Our Secondary Schools in New England." The directors will meet at 2 P. M. The society will convene at 2.30. Election of officers and reports will be in order. JOSEPH H. MANSFIELD, Rec. Sec.

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West Bridgewater, Mass., Dec. 28, 1895.

L. T. Leach, M. D., Indianapolis, Ind.

Dear Doctor—It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of the cancerous growth which had for six years been preying on my system. When I commenced your treatment on June 6, the hard bunch on my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On Dec. 6, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says it is wonderful. My neighbors say it seems a miracle. Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news.

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Free books on cancer will be sent to those interested. Address the Home Office, L. T. Leach M. D., Dept. 701, Indianapolis, Ind.

OBITUARIES

But mark! The sun goes radiant to his goal,
While winds make music o'er the laughing sea;
And, with his set, the starry host will roll
Celestial splendors over mead and main.
Lord! Can Thy worlds be glad, and death en-
chain?
Nay! 'tis but crowning for immortal reign,
In the pure realm where all abide with Thee.

What star has seen the sun at cloudless noon?
What chrysalis knows aught of wings that
soar?

O blessed souls! How can I hore the boon
Of look or word from you, the glorified,
Until for me the shining gates swing wide?
Welcome the day when the great deeps divide,
And we are one in life for evermore!

— Edna D. Proctor.

Parker.—William L. Parker was born in Milbury, Mass., May 30, 1847, and died in Pittsfield, N. H., Dec. 21, 1905.

At a very early age he was deprived by death of a father's care, and his mother died when he was eighteen years old. He then removed to Worcester, and in this city and neighboring towns was engaged in various employments for some years.

When twenty four years old, residing in Milford, the faithfulness of a godly woman, Mrs. Nelson, at whose home he was boarding, turned his thought toward his spiritual condition. He was profoundly convicted of sin, and in the Methodist Church, requested the prayers of God's people. He did not at once receive the evidence of pardon; but, a little later, visiting a relative in the town of Grafton, he went alone in the woods to pray, and while praying the clear and positive evidence of pardoned sin was graciously given him. Rushing to the home of his cousin, an unconverted woman, he joyously announced to her that he had found the Saviour. He was baptized and received into membership in the church in Milford by the late Rev. R. H. Howard, Jan. 4, 1874. Then began a career of much usefulness in Christian service.

Mr. Parker was well endowed by nature. He was genial, social, and of attractive personality. He was large in his sympathy and strong in his friendships. He had remarkable gift in song. He possessed a natural ease and fluency in speech quite unusual. Without the training of the schools, he yet had, in both speech and song, that which many a man who has spent years in training might well covet. All this made him delightful as companion and friend, and attractive in the social circle. Better still, all this helped him to large efficiency in Christian service, for all this was consecrated to God. For two years of his Christian experience he found public prayer and testimony a task. At the end of that time, upon more complete consecration and the surrender of the tobacco habit, he received a definite and large baptism with the Holy Spirit. Then began that remarkable freedom in service in the social means of grace which was ever after so striking a characteristic. Those who knew him at Cochrane, Grace Church, Worcester, and Spencer will not forget his fervor and efficiency in prayer-meeting service. With marked power he sang the Gospel, and with rare skill adapted hymn to the spirit or sentiment of the moment, proving the most effective leader of prayer-meeting song we have ever known. He had also great freedom in prayer and exhortation. And men believed in him because of the faithfulness and consistency of his daily life.

In 1880, after some years of service as member of a praying band, Mr. Parker, in obedience to Divine call, gave himself wholly to the work of an evangelist. In this he continued successfully for seven years. On one of his evangelistic tours he formed acquaintance with Miss Ellen A. Randall, who, on Aug. 21, 1884, became his bride. Thenceforward she accompanied him and assisted in his work, proving a helpmate indeed. God's blessing was upon their united labors. Large numbers were converted, and many were

helped and strengthened in Christian life. Then, when only forty years old, with reasonable expectation of years of successful service for his Master, he was strangely laid aside from active life by a malady which, at length, developed into complete invalidism. For eighteen years he has been practically confined to the house—at first able to go out for a little in a wheel-chair, or when taken in a carriage. For five and one-half years he has not been dressed. For four years he has been nearly helpless, unable to sit up, lifted by others from bed to couch and from couch to bed, fed by the hand of his faithful wife. This noble woman has watched over him night and day through the long years of his sickness with tender devotion and unsparing self-sacrifice, amounting to heroism, which could result only from undying affection. The faithful devotion of a brother-in-law, Mr. Austin Randall, should also be mentioned.

During these years of testing, with their pain and suffering, Mr. Parker has been wonderfully sustained by his faith and hope in Christ. His cheerfulness has been an occasion of thankfulness and admiration. The grace of God which he so often with confidence proclaimed to others has not failed him in his own hour of need. Out of his sick room have gone gracious influences which have touched and blessed and strengthened many lives. Our brother faithfully did the will of God in the years of health. He has faithfully suffered the will of God in the years of sickness. We are confident that God has said to him: "Well done, thou good and faithful servant!"

Funeral services were held in the Free Baptist Church, Pittsfield, N. H., Dec. 23, 1905. The writer, a personal friend, officiated, in fulfillment of a promise given years ago, and was assisted by Revs. J. M. Remick and Frank Hooper.

ERNEST P. HERRICK.

Crocker.—Rebecca wife of Albert Crocker, died at her home in Hyannis, Dec. 23, 1905. Mrs. Crocker was Rebecca Crowell Ryder, born in Barnstable, June 10, 1823. She belonged to a family of 18 children, and was the last surviving member.

Mr. and Mrs. Crocker were married on Dec. 23, 1847, thus she died on their fifty-eighth marriage anniversary. The early part of their married life was spent in Boston. There they were interested in the old "Church St. Church," Methodist Episcopal, and Mrs. Crocker was an active worker. Very dear friendships were formed, which were lifelong.

In 1866 Mr. and Mrs. Crocker came to Hyannis to live. They joined the Methodist Church at Osterville, but usually attended the Baptist Church here. Mrs. Crocker maintained an active interest in church work until poor health forbade. She was a lady of charming personality, was possessed of a fine intellect, and held a firm determination through life to do right as her conscience should guide. The last four winters were spent in Natick with her daughter and family, Mr. and Mrs. Clarence A. Eldridge. In her two grandchildren she took great delight. This season, being too feeble to attempt the journey to Natick, arrangements were made whereby she might spend her last days in the home she loved so well. Here, peacefully, with those she loved near her, she passed away. Mr. Crocker, at the age of about 84, survives his wife. He will spend the winter in Natick.

The funeral was held on Saturday afternoon, Dec. 30, at her home. Rev. J. H. Woodsum of the Baptist Church was in attendance. The pall-bearers were nephews of Mr. and Mrs. Crocker—Messrs. Lott Crocker, Geo. V. Crocker, A. Howard Crocker, and Wm. E. Parker.

Bunker.—James Madison Bunker was born in Durham, N. H., Aug. 18, 1830, the son of William and Sarah Bunker, and died, July 11, 1905, in Dover, N. H.

He received his schooling in the town of Durham, and for some years followed the occupation of farming. Hard work marked his early life, which resulted in a good degree of success. After leaving the farm he came to Dover, where he engaged in the hay business, buying it of the farmers, pressing it, and shipping it to Boston for the market. He also dealt in farming implements and carriages. He proved himself a wide-awake, honest business man, sagacious in his transactions and true to his moral principles. While living in Dover, Mr. Bunker was at times prominent in politics. He

served his ward as a member of the city council, and in 1900 was chosen State senator from his district, which office he held with credit to himself and his constituents.

During the pastorate of Rev. R. S. Stubbs, Mr. Bunker and his wife, Eliza Jane, were received from probation into full membership in St. John's Methodist Episcopal Church, Dover, Jan. 3, 1869. For many years Mr. Bunker was a regular attendant upon all the services of the church. He served as class leader and also as a steward, and gave himself in efficient service to all lines of church work. In his wife he found an earnest helpmate in the Lord's service. With his money he was generous to the needs of the church and the poor; in his Christian life he was true, consistent, and devoted. He was a good citizen, respected by all who knew him for the worth of his character.

The last years of his life were somewhat clouded by both physical and mental sufferings. The loss of a daughter and a son within a few months of each other, was a great blow to him. But through all the fiery trials he maintained his faith in the goodness and love of God.

He is survived by his wife, who now lives in Cambridge, Mass., and by a son and a daughter, Mrs. Weldon Seavey, of Cambridge.

The funeral service was held at his residence in Rollinsford, and was conducted by his pastor, Rev. E. S. Tasker, assisted by Rev. W. H. Hutchin.

E. S. T.

Sanborn.—Benning Sanborn was born in Chichester, N. H., Aug. 7, 1828, and died in his native town, Dec. 29, 1905.

Mr. Sanborn was the son of Trus and Mary W. Sanborn, who for many years were widely known for their piety and their zeal in and fidelity to the church. In his childhood and youth, surrounded by the influence of such a home, he was led to think on serious things. He was converted and joined the Methodist Episcopal Church at Chichester during the pastorate of Rev. Frederick A. Hewes in 1846 '47. In 1852 he was married to Amarette S. Towle, who lived but a few years; and Nov. 25, 1866, he was again married, to Lucy J. Mann, who survives him.

A man of thoughtfulness—naturally a student—he loved good literature, above all the Bible, and his conversation as well as his Christian testimony was nearly always illuminated by quotations from his reading. When health permitted, Mr. Sanborn was a constant attendant at all the services of the church, including Sunday-school, in which he was much of the time a teacher. He was an appreciative and helpful listener to the message from the sacred desk, an earnest student of the Word, and an unfailing witness in the social meeting. For years he was an official member of the church, and will be sorely missed in all its councils and activities.

For two years he was in failing health, the last months a severe sufferer; but his implicit faith in God and his unflinching confidence in the future life sustained him so when, a few hours before his release, his pastor asked him, "Is it well?" he unhesitatingly and clearly said, "It is well with my soul." The writer, when in his first pastorate, found Mr. Sanborn a good friend, one who loved his pastor and desired to help him. This friendship has strengthened

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through intervening years, and it is a pleasure to pay this tribute to the memory of this good man.

Funeral services were held in the church at Chichester, Jan. 2. Rev. D. W. Downs, the present pastor, and Revs. H. H. Hartwell and G. R. Locke, former pastors, officiating, a large gathering of townspeople being present.

He leaves, besides the widow, a daughter, Mrs. Knowlton, two brothers, True and Henry, and two sisters, Mrs. S. H. Ladd and Mrs. Rev. J. H. Haines, who share the blessed faith and hope that were his.

GEORGE R. LOCKE.

Wallace. — The little Methodist Episcopal Church at Moultonville, N. H., has recently had its numbers still further depleted by the death of another of its faithful members, one who for many years had helped to bear the financial burdens and do the spiritual work of the church. Simon Parker Wallace left his earthly for his heavenly home, Nov. 30, 1905, in the 74th year of his age.

He had been in feeble health for a long time, so that he had not been able to attend the church services that he loved. For a number of years before his failing health prevented, he was a faithful class-leader, whose Christian counsels will long be remembered by those who were benefited by them.

A few weeks before his death he received injuries from a fall that shortened his days upon earth. But we believe that his work was done, and his purified soul was in readiness for the summons home when it came.

He leaves a widow, two sons, and five step-children to mourn their loss. May the Heavenly Father comfort them in their affliction, and bring them all at last along the paths of righteousness to the same heavenly mansion.

NOBLE FISK.

McChesney. — Rev. Ensign McChesney, S. T. D., Dean of the College of Fine Arts of Syracuse University, was born at Grafton, N. Y., March 17, 1844, and died suddenly at Syracuse, N. Y., Nov. 30, 1905.

He was converted early in life, and joined the Methodist Episcopal Church. In 1868 he graduated with honor from Wesleyan University, from which some years later he received the degree of Doctor of Systematic Theology. Being always a student, he mastered a course of study in Boston University and received an additional degree for scholarship.

Dr. McChesney began his ministry in the Providence (now the New England Southern) Conference, and at the close of his fourth year was elected delegate to the General Conference. After occupying several prominent appointments he was transferred to the Troy Conference, where he spent full pastoral terms in the leading churches of both Albany and Troy. The following year was spent in European travel, accompanied by his wife, during which he gave special attention to the study of art. While there he was invited to the pastorate of St. Paul's Church, New York, after which followed pastorates at Madison Avenue and Calvary Churches of the same city. Before completing the latter pastorate he was invited to the deanship of the College of Fine Arts of Syracuse University.

In physical, mental and social qualities Dr. McChesney was highly endowed, and these rare natural gifts were harmoniously developed by the training of the best schools. Divine grace brought all his ability under the control of the greatest purpose of human life, and led to visions of the highest ideals, scorn for sham and pretence, reverence and love for truth and righteousness, and aspirations for the greatest human achievements and largest usefulness. His culture was broad, his reading extensive, his expression felicitous, his humor attractive, his sermons and addresses forceful and inspirational, and with unusual adaptation to all classes, so that while in the pastorate and later in the college he followed eminent men, he never failed of equaling the high standards of his predecessors.

At the beginning of his ministry Dean McChesney married Miss Ellen M. Bidwell, of Norwich, Conn., whose intelligence, culture and temperament eminently fitted her for sharing his labors and achievements. Her Christian heroism of character manifests itself in this sore bereavement by a gentle acquiescence with the Divine will.

The last sad rites were observed in Crouse Hall of the University, and fitting remarks were made by Dr. F. T. Keeney, of the First Methodist Episcopal Church, Dr. E. S. Osborn, of the New York Conference, and Chancellor J. R. Day, of the University.

[An editorial estimate and portrait of Dr. McChesney appeared in the HERALD of Dec. 6, 1905.]

— Evan Roberts is engaged in a seven weeks' mission in Carnarvonshire, where the Nonconformist churches of every denomination have united in forming a County Central Executive, and extensive arrangements have been made for the work. He confidently anticipates that "the work of last winter will be eclipsed by the results of this one."

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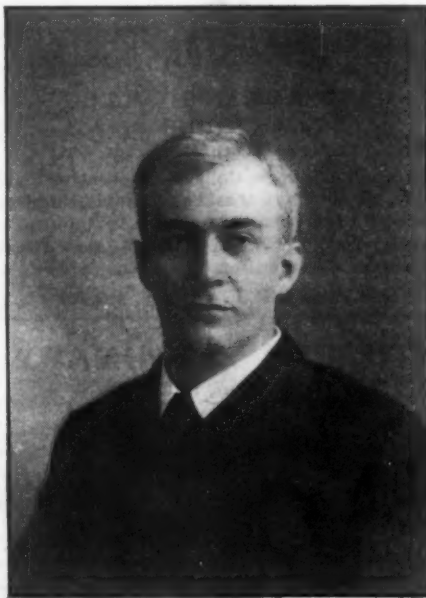
Splendid Alumni Gathering

The Wilbraham Academy Alumni of Boston had their annual reunion and dinner at the Twentieth Century Club on Monday evening, Jan. 15. Full eighty former students, with their friends, paid tribute to this historic school. The company itself was an eloquent evidence of the splendid work this oldest of Conference academies is still doing. Among bishops, editors and notable professional men were graduates of more recent years, who, in and about Boston, are rapidly coming to the front in business and social life. In medicine John B. Hall, M. D., '94, and J. Danforth Taylor, '95, kept company with the famous Dr. H. O. Marcy, '50. Rev. A. L. Squier, '96, of Newtonville, was beside Bishop Mallalieu, '53, and Prof. Joseph R. Taylor, '79, of Boston University, was with Prof. William H. Niles, '58, of the Massachusetts Institute of Technology. There was a group of boys just entering on commercial life to keep up the standards of success, illustrated by William H. Murdock, of Boston, Arthur E. Dennis, of Brookline, and Howard M. Newhall, of Lynn. As always at a reunion of this association, there were present graduate students who are now enrolled at Boston University, Harvard, Institute of Technology, Wellesley, and other institutions of higher learning that have their home in Boston. It was a notable gathering, that might easily have been very much larger if busy alumni like Dr. J. D. Pickles of the State Sunday-school Association, and the new Epworth League field secretary of New England, William B. Oliver, could have arranged to be present. It is a big roll-call of Wesleyan Academy, that begins with Father Taylor and lengthens with every term.

Among the invited guests were Bishops Goodsell and Mallalieu, President Huntington, Rev. Charles Parkhurst, D. D., editor of ZION'S HERALD, Rev. Charles F. Rice, D. D., president of the trustees, and Rev. W. T. Perrin, D. D., who was once a very popular pastor at Wilbraham. Rev. George S. Butters, D. D., Rev. R. T. Flewelling and Rev. George R. Grose were present from the New England Conference. Richard W. Emerson, '48, of Boston, the president of the association, was a model toastmaster, and by the grace and brevity of his introductions did credit to his Wesleyan training. There were no dull moments, from the first greetings of tender reminiscence to the final words of benediction spoken by Rev. E. W. Virgin. Loyalty to the Academy and faith in its future was the spirit of the hour. These speakers were all at their best, and in forceful phrase dwelt on the problems of Christian education, and their happy solution at Wilbraham.

Bishop Goodsell made mention of the famous alumni of the Academy and those of less conspicuous career who had worthily served their

generation. The Christian nurture of early years has borne rich fruitage in many a happy home. The Wesleyan Academy has done pioneer work in Methodist education, for which the church is always grateful. In these days of large benefactions the friends of Wilbraham must look to it that their own school is not for-



PRINCIPAL NEWHALL

gotten. Without adequate endowment none of our church academies can maintain themselves.

President Huntington followed in a most fraternal address, in which he contrasted the city home of Boston University with the country environment of Wilbraham. Strangers in Boston have to search for the various schools of the University, while Wesleyan Academy dominates the quiet village of Wilbraham. The broad stretch of sky and woods brings permanent refinement to impressible youths. There is more leisure, too, for study, and freedom from the temptations that come in the city during the critical years when the habits of a lifetime are being formed. The University is always glad to welcome students who have prepared at Wilbraham, because their scholarship and character are usually well established. The Christian education which has its foundation in personal loyalty to Jesus Christ unites Academy and University in the service of men. Both institutions are entitled to the gifts and prayers of the church, for their work is distinctly religious. If there is any advantage, probably it is with the Academy, which with a

smaller and more homogeneous attendance, can more definitely direct the personal and religious life of its students.

The principal, Dr. William R. Newhall, brought greetings from the school, and assured the association that the old ideals had lost none of their efficiency. New methods in the classroom and new comforts in the dormitories were to be found, but the same old spirit is on playground and in prayer service. The school continues to serve college and church, for in the last fifteen years it has furnished from its students an average of one preacher every year for admission to Conference, and lost from its faculty one teacher by promotion to some college position. The Academy is by no means an incidental institution to substitute for the high school and give preparation for college. It has its own message, and that one not of industrial but vital efficiency. It aims to give interpretation and mastery of life. This is accomplished by united emphasis on health, scholarship, and morals. The only morality that is progressive and permanent must have its root in religious experience; the explosive determination of youth must be steadied by the expansive power of a new affection. Christian teachers saturate scholarship with character, and find ethical values in every subject that is taught. Even physical culture, and that in a way rarely helpful, contributes to mental and spiritual quickening. The Wilbraham campus and gymnasium rival those of many a college. Principal Newhall could not close his talk without reference to the many gifts that have been made in recent years to New England academies. Wilbraham trustees have been very generous, and some friends have met pressing needs. The library and laboratories receive constant attention. Only this last term Edward H. Brewer, of Dalton, has offered an elegant silver cup for a Club Philo debate prize. The present faculty is large, loyal, and represents advanced study in our best universities. The day's work is being honestly done, and when it cannot be honestly done the door that Wilbur Fiske opened will be promptly shut. So long as the door is open, the school is a safe home and inspiring teacher for all our children.

Dr. H. O. Marcy made graceful allusion to the noble women whose presence brought gladness in school days and after. He was not sure that the introduction of electric street lights in Wilbraham would prove beneficial, and was happy that moonlight was sufficient in his student years. There was tender mention, too, of old school boy associates who had given their lives in defence of their country; their devotion to duty summons us to no less heroic service in these peaceful days. Bishop W. F. Mallalieu, without whose presence no Wilbraham reunion is complete, made an earnest plea for endowment of at least half a million, that the academy might do a larger work. He gently chided Principal Newhall for his modesty in soliciting gifts, and warned the alumni and friends that only large and immediate donations would meet the emergency. All the Conference academies in New England are now stronger than ever, and Wilbraham can keep its proud position only by the loyal support of all its friends, and especially by the co-operation of Methodist preachers. With deep feeling he spoke of his own student days at Wilbraham, when, with earnest purpose and great self-denial, he was working out his education. But for the wise counsel of one of his teachers, he would have gone to Concord Biblical Institute and never had a college training. This was the critical moment of his educational life, and saved him from too early a connection with theological schools.

Thomas G. Robbins, Esq., of Lowell, '94, roused the enthusiasm of the younger alumni by his rehearsing of school memories, and especially with a football story or two.

Final words were lovingly spoken by Rev. E. W. Virgin, whose mother's home at Wilbraham had once been the welcome shelter of many a student. Then, for but few had been obliged to leave for early trains, the whole company separated with many an earnest pledge to be present next year. "This has been one of our very best reunions," was the parting salutation.

The officers for next year are: President, T. D. Fuller; secretary, Miss Ruth P. Dennis, of Brookline; treasurer, Arthur E. Dennis, of Brookline; chairman of executive committee, W. B. Herrick, 4 Ashburton Place, Boston. Under this leadership the association will continue to be loyal to every interest of the Academy.